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STUDIES
IN
CHRISTIAN DOCTRINE

REV. GEO. A. HUBBELL

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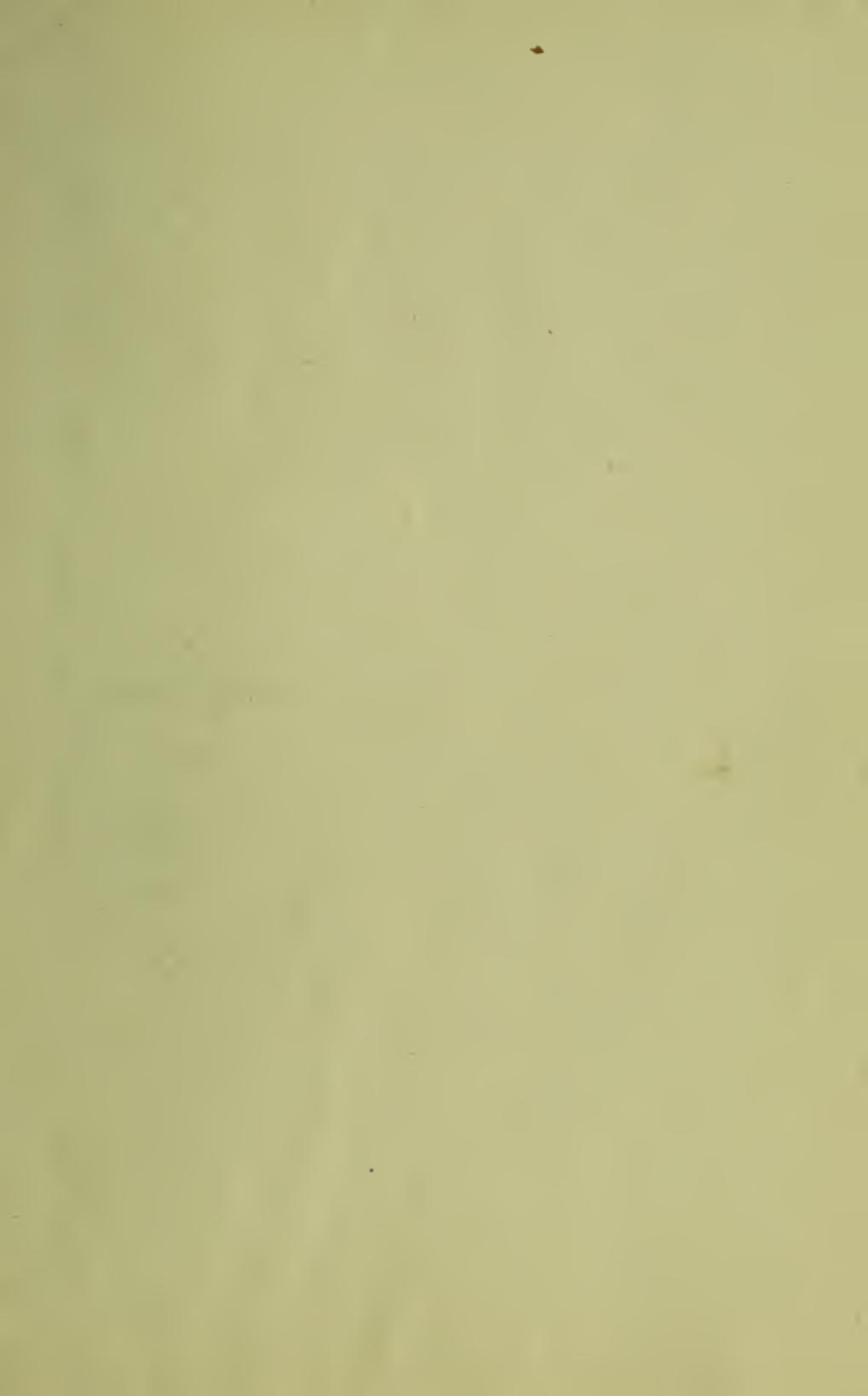
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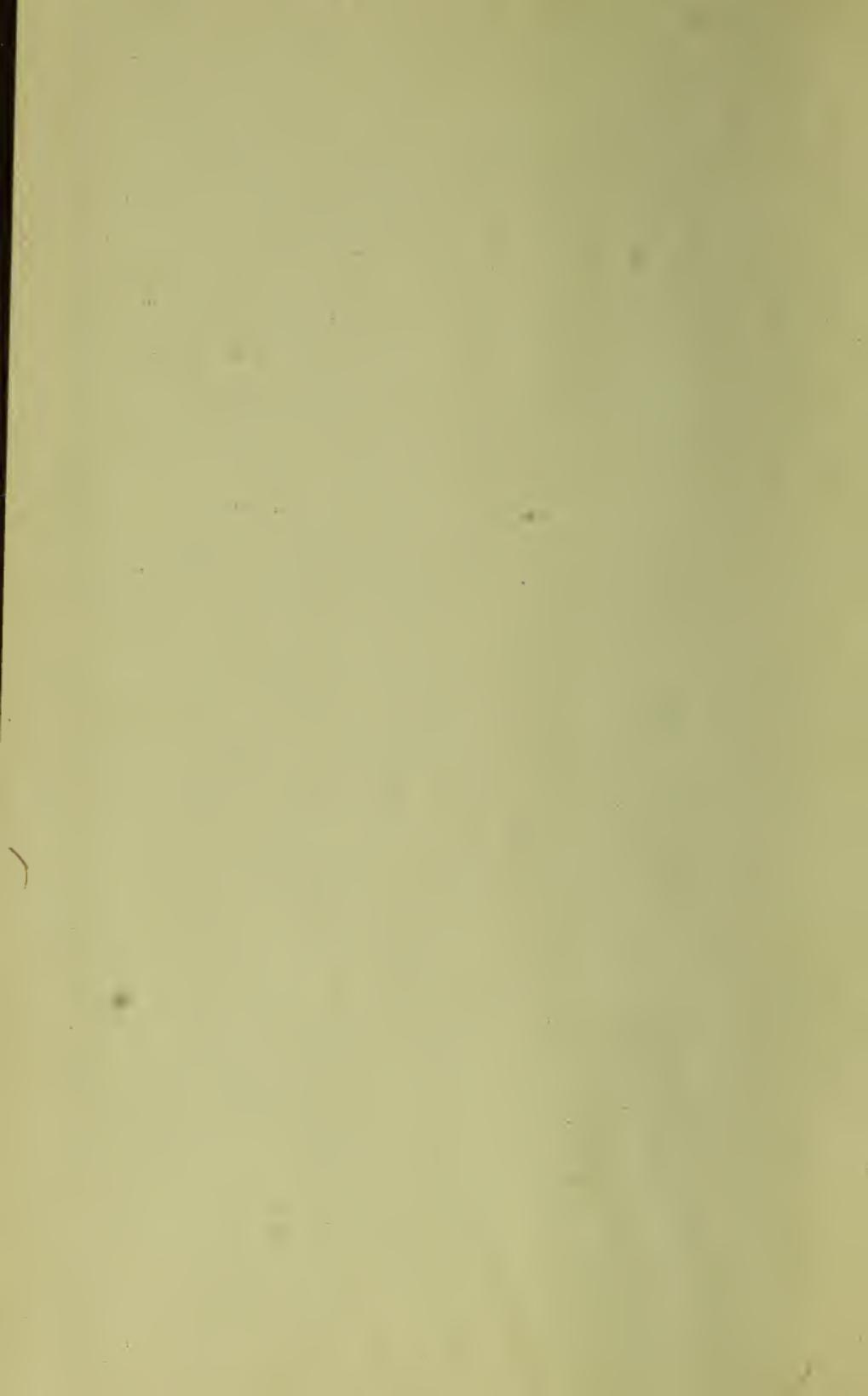
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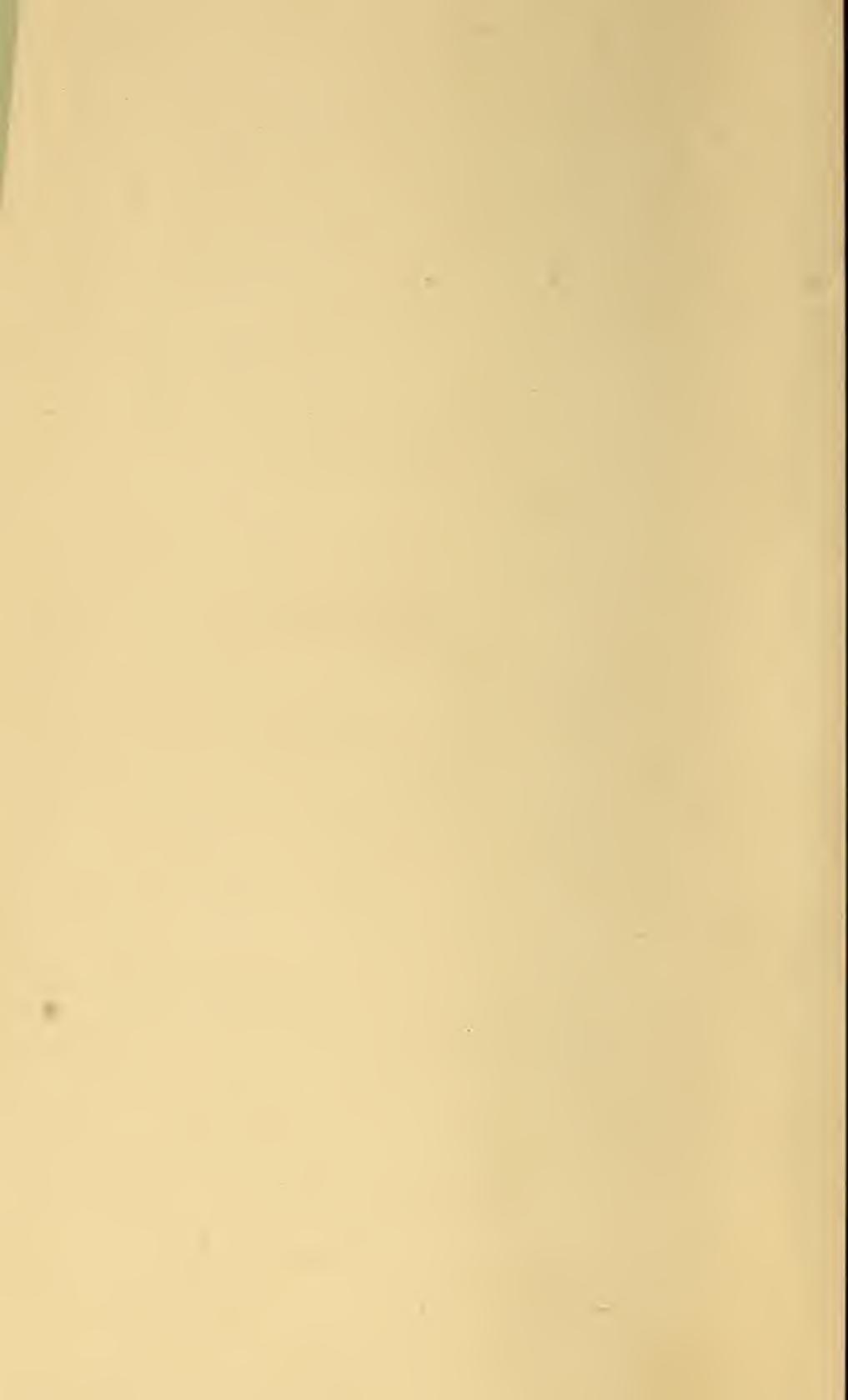
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STUDIES
IN
CHRISTIAN DOCTRINE
RELATING TO
God and his Word, Christ and his Work,
Man and his Future State.

COMPRISING FIFTY-TWO LESSONS FOR
YOUNG PEOPLE IN BIBLE-SCHOOLS, CHRISTIAN ASSOCIATIONS,
AND NORMAL CLASSES.

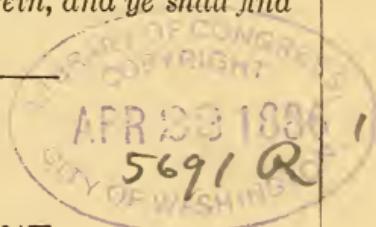
A SUPPLEMENT TO THE BEREAN LESSONS.

By REV. GEO. A. HUBBELL.

“Stand ye in the ways, and see, and ask for the old paths,
where is the good way, and walk therein, and ye shall find
rest for your souls.”—JEREMIAH.

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THIS Manual is intended for the use of young people enlisted in Bible-classes, Christian Associations, and Normal classes. It aims to promote the systematic and thorough study of the Holy Scriptures and their doctrines. It comprises in fifty-two lessons a summary of those doctrines and a survey of the whole Bible which may be mastered in a single year. Unlike larger Theological works which devote much space to the discussion of heresies, this work aims to present truth in simple and positive forms as the best antidote to error.

The importance of a clear and comprehensive knowledge of Christianity, and of a settled faith in the Holy Scriptures, cannot be over-estimated. True piety and sound morality must rest upon this foundation. "Other foundation can no man lay." Only those who are built upon this foundation can be relied upon for the maintenance of Christianity or for its spread among all nations. The tendency in some quarters to disparage the severer doctrines of the Bible and to weaken the popular faith in its inspiration is producing infidelity, worldliness, vice, and crime; and it must be resisted by increased attention to the Word of God as "the only and sufficient rule of our faith and practice."

The author of this Manual has no disposition to undervalue the exegetical study of detached portions of Holy Scripture; but such studies should not exclude the systematic study of Christian doctrines,

which are needed to give strength to religious character and higher qualifications for evangelistic work.

This book contains numerous references to texts of Scripture that might have been transferred entire to these pages. But such transfer would have made this work of an inconvenient size, and would also have defeated one of its objects, viz., the promotion of familiarity with the Bible. Lesson leaves are practically excluding the Bible from Bible-schools. A generation is growing up as strangers to the Holy Book. In every congregation many may be found who cannot tell whether certain books quoted from are in the Old or the New Testament. But the constant use of the Bible in connection with this Manual will create a familiarity with it, and lead to the discovery of many beautiful texts which will promote spiritual life and efficiency in Christian work.

The catechetic form has been preferred for this work, as being the best adapted to the class for which it is prepared. This form has the sanction of the great teachers, from the Socratic and Apostolic ages to the present time. Timid persons can answer questions or, at least, read the answers from the book, and thus acquire confidence to express their thoughts in their own language. In the use of this form pupils may acquire skill in questioning that will, in some measure, qualify them for successful teachers.

This Manual has been prepared to meet a want felt and observed by the author as a teacher of Bible-classes. Much of it has been sketched while travelling or waiting for cars, and all of it has been written in fragments of time amid the throng of other duties: hence it may not be absolutely free from mistakes which will be promptly corrected when pointed out. It is now sent forth with a prayer that it may prove "a fellow-helper of the truth."

TOPICAL INDEX.

LESSON	TOPIC	PAGE
1	In the Beginning. God.....	5
"	2. God Revealed in Nature.....	7
"	3. God, the Creator of all Things.....	9
"	4. Attributes and Providence of God.....	11
"	5. Origin and Nature of Man.....	14
"	6. Man a Free Moral Agent.....	16
"	7. Revelations of God to Man.....	18
"	8. The Bible, or Holy Scriptures.....	20
"	9. Bible-Analysis—Historic Books.....	22
"	10. Poetic and Prophetic Books of the Bible.....	25
"	11. Analysis of the New Testament	27
"	12. Inspiration Proved by Miracles.....	29
"	13. Prophecy a Proof of Inspiration.....	31
"	14. Truth and Excellence of the Bible	34
"	15. The Bible our Rule of Faith.....	36
"	16. Christ in the Early Ages.....	39
"	17. Christ in the Abrahamic Family.....	41
"	18. Christ in Mosaic Rites and Types.....	43
"	19. Christ in Hebrew Prophecy.....	45
"	20. Christ's Advent and Childhood	48
"	21. Christ's Ministry Begun.....	50
"	22. Christ, the Great Teacher.....	52
"	23. Christ's Mighty Works	55
"	24. Christ's Ministry Finished.....	57
"	25. Christ's Death, Resurrection, and Ascension	59
"	26. Christ, the Sympathizing Friend	61
"	27. Christ our Exemplar	63
"	28. Christ, the Prophet, Priest, and King	66
"	29. Christ's Deity and Humanity	68
"	30. The Holy Ghost given	71
"	31. God, the Father, Son, and Holy Ghost.....	73
"	32. Ambassadors of God—the Ministry.....	75
"	33. The Great Salvation in Christ.....	77
"	34. Salvation Free, but Conditioned	79
"	35. Repentance, Faith, and Assurance.....	82
"	36. Justification, Adoption, and Regeneration	84
"	37. Christian Profession—Baptism	86
"	38. Christian Fellowship—the Church.....	89
"	39. The Holy Communion.....	91
"	40. Prayer and the Spiritual Life	93
"	41. The Love and Worship of God.....	95
"	42. The Sabbath and Sanctuary	98
"	43. Christian Morality or Ethics.....	100
"	44. Benevolence and Beneficence.....	102
"	45. Marriage—Divorce.....	105
"	46. Church and State.....	107
"	47. Temptation, Conflict, Perseverance.....	109
"	48. Growth, Maturity, Perfection	112
"	49. Death and the Resurrection of Mankind.....	114
"	50. The General and Final Judgment	116
"	51. The Doom of the Wicked	119
"	52. The Heaven of the Righteous.....	121

STUDIES IN CHRISTIAN DOCTRINE.

LESSON 1. IN THE BEGINNING, GOD.

1. *What is Theology or Theism?*

It is the doctrine of the existence of God—the Supreme Being, who made and sustains all things.

2. *What is Atheism?*

It is the theoretical or the practical denial of the existence of a personal God.

3. *What are Pantheism and Materialism?*

Pantheism asserts that the universe, as a whole, including matter, mind, force, and life, is God. Materialism asserts that there is nothing but matter in the universe, and that what we call mind and life are merely results of material organizations.

4. *What are Polytheism and Monotheism?*

Polytheism is a belief in many gods; Monotheism asserts the existence of only One God.

5. *What is Deism?*

This mongrel word denotes a belief in one God, but denies His having given any revelation of Himself to man other than may be gathered from His works.

6. *What is Agnosticism?*

It is a theory of ignorance: it asserts that we cannot know God, but assumes a knowledge of Him as the basis of its assertion.

7. *What is the basis of our knowledge?*

It is the reality of things, and the reliability of our perceptions of them.

6 STUDIES IN CHRISTIAN DOCTRINE.

8. *Are we absolutely certain of anything?*

Yes. We are conscious that we exist, feel, think, and act in material bodies, and that we correctly perceive material and spiritual things.

9. *What do you mean by things Material?*

Those things that we perceive by sight, touch, etc., and that have form, color, weight, and resistance.

10. *What are things Spiritual?*

Those that we perceive mentally, as having thought, will, purpose, and moral powers.

11. *Is our knowledge of Matter any more reliable than our knowledge of Mind?*

No. For certainty does not rest in the nature of the object perceived, but in our consciousness that we perceive the truth.

12. *Are thought, will, and purpose, properties of Matter?*

If they were, they would be found in all forms of matter; but since they are never found in its elemental forms, it is evident that they are separate qualities superadded to organic living beings: for if mind does not exist in single elements of matter, it cannot be produced by a union of these elements.

13. *If matter had a beginning, could it have originated itself, set itself in motion, evolved intelligence and will, and organized the Universe and living beings?*

The supposition that it could do so, is preposterous. Common-sense teaches that nothing cannot originate something, or exercise powers that it does not possess.

14. *Whence then the plan, purpose, organization, and life shown in the Universe?*

Reason affirms that they must have come from the Supreme Being whom we call God.

15. *Who or what is God?*

He is an infinite and eternal Spirit—the Creator, Sustainer, and Sovereign of the Universe.

16. *Can we believe in One whom we cannot see?*

Sight would be knowledge; belief rests on testi-

mony. We believe in men whom we have not seen, and accept their testimony as historians, travellers, and scientists; but "the testimony of God is greater," and He "hath not left Himself without witness" (1 John v. 9; Acts xiv. 17; Rom. i. 20).

17. *Where is God?*

He is everywhere, filling heaven and earth (Jer. xxiii. 23, 24).

18. *Can we think of God as having a beginning of existence?*

No. We must ascribe eternity to something ; and, as we cannot ascribe it to passive and lifeless matter, we must attribute it to Him who shapes and controls it at will. Reason, therefore, requires us to say: "In the beginning, God." (Gen. i. 1; Psa. xc. 1, 2; Col i. 17).

LESSON 2. GOD REVEALED IN NATURE.

1. *Whence originated our thought of God's existence?*

Some say that it is innate, intuitive, or an original suggestion in every mind; others ascribe it to tradition ; and others trace it to human reasoning upon phenomena. Skeptics suppose that it was produced by a disordered imagination or by a dream ; but the probabilities are that it came to the primitive man by Divine revelation.

2. *If it were admitted to have been innate or intuitive and handed down by tradition, what would follow?*

Our conclusion would be that it is truth ; for such a thought is of the nature of infallible instinct.

3. *But what if it originated in reasoning?*

This also would argue its truth; for the fact that all sane minds reach the same conclusion from the same premises indicates a law of thought that is equivalent to any other law of nature, and therefore unquestionable truth.

4. *But what if this thought of God originated in imagination or a dream? What then?*

Such a supposition has no foundation in history ; while the facts that the human mind, in its highest culture, accepts the existence of God as the only rational explanation of the Universe and holds it with unyielding love, proves it to be more than a conjecture or dream.

5. How far back in human history is God recognized ?

Names of God are found in the oldest languages, and traces of Divine worship appear in the history, monuments, and traditions of all nations.

6. What do we mean by the words Nature and Universe ?

Nature points to the birth or origin of the worlds ; while Universe—meaning “ turned into one ”—points to the unity of the worlds as constituting one system under common laws.

7. What in Nature suggests this Unity ?

The revolution of the planets around a common centre; the fixed relations of the stars; the universality of the laws of gravitation and attraction; the common laws of motion and life; and the mutual adaptations everywhere apparent, prove that the Universe is one system and under the control of one mind.

8. What is meant by the Laws of Nature ?

The regular methods of operation, the processes or sequences by which certain effects follow the same causes. Sometimes the terms are used to designate the *forces* manifested in electricity, chemical affinities, physical descent, instinct, etc.; but this latter use is misleading: for laws are not operators but simply methods in which forces act.

9. Could Nature evolve its own forces and methods ?

Obviously not: any more than nothing can evolve something, or death evolve life, or a stone evolve a gold chronometer. Law is the product of mind. Force is the evidence of personality. Nature's uniform operations for the accomplishment of given

ends prove the existence of an intelligent Being who exerts those forces and directs their action.

10. What do things organized or made reveal?

They reveal an Organizer and Maker, or prove that such has existed, with genius and power equal to such tasks.

11. Are Nature's products in a made state?

This is true of everything. The soils and most of the rocks are composite. Water and air are compounded of separable gases. Vegetable and animal bodies are composed of many elements. The Universe is, as to its substance, a composite mass, and, as to its activities, a complicated mechanism.

12. Could soil, water, air, and light combined make an oak without the aid of God?

They could not make the acorn to begin with, nor if they had this, could they spontaneously combine their forces so as to develop the tree from the germ.

13. What then does Nature prove concerning God?

It proves His existence, His presence, and His eternal power and wisdom (Psa. xc. 1; Rom. i. 20).

LESSON 3. GOD—THE CREATOR OF ALL THINGS.

1. What is it to Create?

It means to bring into being, to cause to exist; but, the word is sometimes used in the lower sense of composing out of pre-existent materials.

2. Do creations come under our notice?

In the lower sense, we create new forms and combinations out of old materials; while inventions in mechanics, art, and literature, are creations in a higher sense and suggestive of absolute creations by the Supreme Being.

3. What answer would you give to one who asserts that the Universe is uncreated and eternal?

I would demand the proofs: and failing to get these, I would claim that He who could form and

10 STUDIES IN CHRISTIAN DOCTRINE.

sustain the worlds must have been able to originate the materials of which they are composed.

4. *Can you believe that the Universe came from nothing?*

I can only believe what is sustained by evidence ; and all the evidence bearing upon this is in the Scripture-representation that God is the Source of all being—"the Father of lights," "the Father of spirits," "from whom are all things," and "the visible things of Him were not made of things which do appear." (Rom. i. 20, xi. 36; 1 Cor. viii. 6; Eph. i. 23; Heb. xi. 3; Matt. xix. 26.) With these Scriptures, Reason agrees in regarding the Universe as an effect, of which God is the First Cause. And here I rest, content to "know only in part."

5. *What is the Bible account of the Creation?*

"In the beginning, God created the heaven and the earth." "He spake, and it was done." "The worlds were formed by the word of God." (Gen. i. 1; Psa. xxxiii. 9; Heb. xi. 3.)

6. *What was the order of the Creation?*

First the heaven, then the earth.

7. *How long before the earth were the heavens created?*

There is no revelation of this; and probably no human language nor figures, could tell the age of the heavens that were "of old" (Job. xxxviii. 3-7; Psa. lxviii. 32, 33; John v. 17; 2 Pet. iii. 5).

8. *Is the earth of recent origin?*

Both the Bible and Geology teach that it has been habitable by man only a few thousand years.

9. *Was the earth habitable as soon as it existed?*

No: the Bible says "it was without form, and void," but it does not intimate how long it remained so. Geology claims long ages for the formation of rocks and soils.

10. *Are we to understand the six formative days in the Mosaic narrative as literal days of twenty-four hours each?*

ATTRIBUTES AND PROVIDENCE OF GOD. 11

Not necessarily: for, while God was able to accomplish all in such a time, the word rendered "day" may be understood as meaning a long period, and is evidently so used by Moses in Gen. ii. 4. "One day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. iii. 8).

11. *Admitting that the earth was at first in a chaotic or fluid state, as the Bible and Geology indicate, how could a crust be formed upon it covered with vegetable and animal life?*

Only by creative acts of God.

12. *Could the soils evolve vegetation, and animal life spring from this?*

This suggestion is absurd. No order of being can exert powers or produce an order of being above itself.

13. *In fitting the earth for man's abode, what successive steps were taken, as stated by Moses?*

First, God "moved upon" or vivified the waters; then created light; formed the atmosphere; separated the land from the water; planted the soil with vegetation; cleared the air so as to make the sun, moon, and stars visible; established the seasons; created sea-monsters and birds; then the land-animals appeared; and last of all, man was made (Gen. i.).

14. *Does Geology confirm this record?*

It does in all essential points: its consecutive ages —the Archæan, Silurian, Devonian, Carboniferous, Reptilian, and Mammalian; and its later classification of Azoic, Paleozoic, Mesozoic and Calnozoic are sufficiently accurate parallels to the Mosaic narrative.

LESSON 4. ATTRIBUTES AND PROVIDENCE OF GOD.

1. *What is meant by the Attributes of God?*

The powers and perfections which are attributed to him by his inspired servants, or that he has claimed for himself.

12 STUDIES IN CHRISTIAN DOCTRINE.

2. *How are these Attributes classified?*

They are called Natural and Moral.

3. *Which are his Natural Attributes?*

Those which belong to Him as the Author of Nature and source of life; as eternity, spirituality, oneness, omnipotence, omniscience, omnipresence and immutability.

4. *Which of his Attributes are called Moral?*

Those that relate to Him as the Law-giver and Supreme Ruler; such as wisdom, goodness, holiness, truth, faithfulness, justice, mercy, and love,—all of which are manifested in his government of mankind.

5. *What is Divine Providence?*

It is God's foresight of creature-wants and provision for supplying them: and it implies His indwelling and sustaining presence in the whole Universe.

6. *Can we think of the Universe as self-sustaining?*

No more than we could think of ourselves as self-existing and standing upon nothing.

7. *Can we think of natural forces keeping the worlds in motion and perpetuating life?*

This is no more thinkable than would be the suggestion that natural laws construct engines and supply them with coal and fire and water, without the aid of human intelligence.

8. *How can we rationally account for the sustentation and orderly movements of the Universe?*

Only by recognizing the Providence of God.

9. *Does God use natural agents in Providence?*

Unquestionably; for we see electrical and chemical agents, gravitation, attraction, light, heat, etc., constantly at work and controlled by him as completely as the levers of an engine are governed by an engineer.

10. *By what agencies does He keep our atmosphere pure and life-sustaining?*

By solar heat, variable temperatures, winds, evap- orations and precipitations of rain and snow, by the absorption and emission of gases through vegetable

and animal life, by the consumption of carbon, and by electrical explosions and currents.

11. *How are the waters kept healthful?*

By means of evaporation, oxygenation, precipitation, and filtration through soils.

12. *How is the fertility of the soil preserved?*

By chemical transformations, intermixture of elements, heat and cold, light, moisture, and change of seasons.

13. *In the perpetual supply of animal food, what is shown?*

In this we see the marvellous foresight, resources, care, and goodness of God. (Psa. cxlv. 16.)

14. *What notable provision was made for man's wants, long before his creation?*

God provided the minerals—granite, marble and other useful and precious stones, as well as vast quantities of coal and petroleum—and the precious metals for use in a Christian civilization.

15. *What do we daily experience of Divine Providence?*

It is “in God we live and move,” and from Him we receive all the blessings and comforts of life.

16. *Viewed from a moral stand-point, what have been the common experiences of mankind?*

All nations that have been virtuous or righteous, as judged by the common ideas of rectitude, have been prosperous and happy; while the vicious or wicked, have suffered calamities, decay, and dissolution.

17. *When people are overtaken by calamities, such as earthquakes, pestilence, or famine, what has been their general practice?*

They confess their sins and look to God for pardon and deliverance.

18. *What does this practice show?*

It shows the general conviction that God governs the world in the interests of righteousness.

LESSON 5. ORIGIN AND NATURE OF MAN.

1. Has man existed long upon the earth?

Neither fossils, monuments, traditions, history, nor the Bible indicate that mankind have existed more than 7000 to 10,000 years.

2. Did mankind spring from apes or brutes?

There is no scientific, historic, or rational basis for such an opinion, and it is contrary to the Bible.

3. In what does man differ from brutes?

In his larger brain and more delicate nerve organization, and in his superior mental powers, especially in his possession of moral and religious faculties which the brutes have not.

4. What was the origin of man?

He was created by God—his body was formed of earth, and his soul was breathed into him by the Infinite Spirit. (Gen. ii. 7.)

5. Was man created an inferior being to be advanced to his present eminence by culture?

There is no proof of this. The latest discoveries show that the so-called “stone, bronze, and iron ages” were contemporaneous, or existed in different order than has been assumed; while the remains of ancient architecture, art, and literature, prove that human genius and power were the same in early times as they are now.

6. What does chemical analysis find in man's body?

Numerous earthy substances—carbon, oxygen, hydrogen, phosphorus, etc.

7. Has a soul or spirit been found in these?

No: and it is absurd to look for an invisible and imponderable substance with microscope or scales. Life cannot be found by these instruments; yet all know that it exists.

8. What proof is there that the soul exists as distinct from the body?

Proofs are given in the power that mind has over

matter; in the permanence of the mind, while the body is constantly changing; in the continued activity of the mind, while the bodily senses are closed in sleep and swoon; in the selthood expressed by everybody who says "My hand, my foot," etc.,—thus showing the consciousness of an existence to which the body and its members are mere appendages or instruments; in the fact that the mind remains unimpaired when the body has wasted away to a skeleton, or portions of it and of the brain have been severed from it, and even grows more brilliant and powerful up to the death of the body; in the nearly universal belief in the soul's separate and continued existence; and in the declarations of the Holy Bible. (Gen. ii. 7; Job xxxii. 8; 1 Kings xvii. 22; Eccl. xii. 7; Luke xxiii. 46; Acts vii. 59; 2 Cor. v. 8; Rev. xx. 4.)

9. Did mankind descend from one family?

So the Holy Scriptures teach; and this is confirmed by researches in history, language, anatomy, and psychology.

10. How then are the diversities in size, physiognomy, color, mental and social characteristics to be explained?

These diversities are traceable to the common laws of variation in species and differences in climate and habits of life. The Jews, in their wide dispersion through all climes, show nearly all of these variations.

11. What does this unity of mankind suggest?

It suggests the fatherhood of God and the brotherhood of man; and points to a unity of religion as well as to the duty of maintaining a common interest with equity and kindness among all nations and races.

12. Where were our first parents located?

This cannot be certainly determined; and yet both the Bible and tradition point to Asia and to the region near the head of the river Euphrates as the original home of the race.

13. Will mankind become extinct or ever cease to be?

16 STUDIES IN CHRISTIAN DOCTRINE.

In death their bodies may be dissolved into their primitive elements; but as these elements never perish, the presumption is that the soul continues to live after it leaves the body.

14. *What becomes of the souls of the dead?*

They return to God. (Eccl. xii. 7; 2 Cor. v. 8.)

LESSON 6. MAN A FREE MORAL AGENT.

1. *What is meant by "a free moral agent"?*

It means a person capable of choosing and acting with reference to laws of righteousness, free from all compulsion from forces outside of himself, but responsible for his acts.

2. *Are mankind free moral agents?*

They are universally so regarded, as is shown in the universality of law, in the praise and blame bestowed, and in the approvals and reproaches of conscience.

3. *What was the first moral state of Man?*

Man was made in the image and likeness of God, and was pronounced "good." (Gen. i. 26-31.)

4. *To what do "image and likeness" here refer?*

Not to bodily resemblance, for "God is a Spirit" (John iv. 24); but to moral state: "Knowledge, righteousness, and holiness" (Eph. iv. 24; Col. iii. 10).

5. *In what respects were Adam and Eve "good"?*

In all respects as to body, mind, and spirit; they were perfect in all their faculties.

6. *Could they have retained their goodness?*

Undoubtedly; for although power to choose holiness involved power to choose its opposite, they evidently had sufficient power and motives for continuing to choose and act aright.

7. *With what safe-guards did God surround them?*

He placed them in a Paradise where every want of their nature was supplied; and gave them warning against wrong-doing. (Gen. ii. 8, 9, 16, 17.)

8. *To what test was their goodness subjected?*

To the test of self-denial—or abstinence from bodily gratification for moral reasons. (Gen. ii. 16, 17.)

9. *Why were they thus tested or tried?*

Doubtless for the development of their moral powers by habitual exercise; thus proving their loyalty to righteousness and increasing their happiness.

10. *Did they maintain their integrity?*

No; they ate of the forbidden fruit. (Gen. iii.)

11. *How came they to do this?*

Eve was deceived by an artful foe, as to the meaning and penalty of the law under which she was placed, and was lured by deceptive assurances of good; and she persuaded Adam to follow her example. (Gen. iii. 6; 1 Tim. ii. 14.)

12. *Who deceived Eve?*

The devil—the chief of the fallen angels who had been banished from heaven. (Gen. iii.; Rev. xx. 2-10.)

13. *To what penalty were mankind exposed?*

To the penalty of death. (Gen. ii. 17.)

14. *Was this inflicted in the day of their sin?*

Not fully. They suffered a spiritual death—the loss of right action towards God, and the loss of His favor and fellowship. They were also separated from the tree of life which alone could preserve them from bodily sickness and death. (Gen. iii. 7-13; Rom. v. 12.)

15. *Why was it not then fully inflicted?*

Because of the mitigating facts of deception and temptation under which they had sinned, God wisely and mercifully provided for them a Saviour, through whom they might obtain pardon and moral recovery. (Rom. iv. 23-26; 2 Tim. ii. 26.)

16. *Did God reveal to them His gracious purpose?*

He did, in the assurance that the seed of the woman should bruise the head of their destroyer. (Gen. iii. 15.)

17. *Is it probable that they understood this?*

18 STUDIES IN CHRISTIAN DOCTRINE.

It is obvious that they understood that their redemption was to be effected by a sacrificial death; for animal sacrifices soon began to be offered "by faith." (Gen. iv. 3, 4; Heb. xi. 4.)

18. *What mercies did God immediately show them?*

He granted them life with its blessings, and provided for their bodily and spiritual wants.

19. *According to this account, how did evil originate in our world?*

It was suggested by an enemy, and developed through so much attention to finite good as to lead the soul to prefer it before the Infinite. Cherished earthly desire became the ruling passion. (Rom. i. 25.)

LESSON 7. REVELATIONS OF GOD TO MAN.

1. *What is a Revelation?*

It means something brought into view by the removal of a veil.

2. *Did fallen Adam need revelations of God?*

He did, because his mind had been darkened, his perceptions dimmed, his imagination perverted, and all his moral powers depraved by his sin. (Gen. vi. 5, 11, 12; Isa. i. 4-6; Jer. xvii. 9; Rom. i. 21, 22; 2 Cor. iv. 3, 4.)

3. *Is it reasonable to suppose that God would reveal Himself and His will to depraved man?*

It is; for His providential care for all creature-wants, and His mercy to man in Paradise, reveal His gracious disposition to give to mankind all needful guidance and help in the way of life.

4. *Has God made revelations of Himself to man?*

He has proclaimed His greatness and glory in the vastness of creation, His wisdom in the wonderful adaptations in Nature, and His fatherly care in His abundant provisions for His creatures; He appeared to Adam and talked with him after his fall; He made many communications of His will to the ancient Pa-

triarchs and Prophets; He spake to multitudes by His Son Jesus Christ; He now speaks to every human soul by His Spirit—reproving of sin and persuading to righteousness.

5. *Has God given to men verbal revelations to be recorded as His statutes and truth?*

Yes; He gave such revelations to the ancients, particularly to Moses and the Prophets and to the Apostles of Christ.

6. *In what period of human history were these revelations given?*

They were given at sundry times, during 4000 years—ending about 1800 years ago.

7. *How were these messages given?*

By voices, symbolical actions, and writing.

8. *How could they who received them, know that they came from God?*

They knew not only by the supernatural manifestations of power that accompanied them, but also by the facts that they were worthy of God and above the inventions of the human mind. (Isa. lv. 8.)

9. *What proofs did they present to the world that they were authorized to make known the will of God?*

Some of them wrought miracles of power, and others presented miracles of foreknowledge which convinced all of the Divine presence and working; while all of them exhibited such holy lives as gave evidence of their fellowship with God.

10. *Could those Prophets and Apostles have been deceived by the devil or by their own delirious imaginations?*

This supposition is repelled by the soundness of their minds, the rational character of their records, the purity of their lives, and their consistent hostility to Satan, sin, and error.

11. *Could they have been bad men? self-seeking impostors, living by their wits and by duping the people?*

Nay; the moral grandeur of their lives, their heroic and philanthropic labors, their great sacrifices

20 STUDIES IN CHRISTIAN DOCTRINE.

for the truth, and their denunciation of Divine judgments against all hypocrites and pretenders, show that they were “the true servants of the most high God.” (Dan. iii. 26.)

12. *Could there have been a conspiracy among them to create a book that should sustain a priestly class and govern the world?*

Such a conspiracy would have been one of the greatest of miracles. For their book was written in different languages and countries during a period of 1600 or more years. A conspiracy was impossible in the case; for most of the authors never saw each other, and some of them never saw the writings of most of the others. Yet, strange to say, when all their books were brought together into one volume, they were found fitting into each other—like all the pieces of a watch.

13. *Have we a copy of these Divine Revelations?*

Yes, in the Bible—“the Holy Scriptures which are able to make us wise unto salvation.” (2 Tim. iii. 15-17.)

LESSON 8. THE BIBLE, OR HOLY SCRIPTURES.

1. *What is the meaning of Bible, and Scriptures?*

“Bible” means a book, “Scriptures” are writings. By The Bible we mean the book written by holy men of old—the word of God. (2 Pet. i. 21; 2 Tim. iii. 15-17.)

2. *Where and when was the Bible written?*

The most of it was written in Judea; portions of it were written in the adjacent countries of Africa, Asia, and Europe; all of it was written between 1800 and 4000 years ago.

3. *In what languages were the Scriptures written?*

In Hebrew, Chaldee, and Greek.

4. *Are copies of them extant in those languages?*

Manuscript copies of them, of great antiquity, are

sacredly preserved in the libraries of Europe and Asia.

5. *What measures were taken by the Jews to preserve the purity of their holy Scriptures?*

They kept a sleepless guard over them in the Temple; they multiplied copies of them to be kept in palaces, synagogues, and the homes of the people; they counted the words and letters of every copy made; and they taught and practised the utmost reverence for the Book.

6. *What pains have been taken to preserve the Grecian or Christian Scriptures?*

These, too, have been copied with care, and have been distributed widely among libraries, scholars, and people of all classes; but in later centuries copyists have attempted to edit their texts so as to conform them to versions or to what they deemed classic grammar, and thus have introduced many various readings.

7. *Have attempts been made to corrupt the Scriptures?*

Marcion, in the second Christian century, mutilated the Gospels and Epistles of Paul, in support of his speculations; but his works perished.

8. *What translations of the Bible were made in ancient times?*

The books of Moses were copied into the Samaritan script several hundred years before Christ came; and the entire Hebrew Scriptures were translated into Greek, 270 years B.C. Both Hebrew and Greek Scriptures were early translated into Latin, Coptic, Gothic, and other languages—copies of which are still preserved.

9. *When were the Holy Scriptures translated into the English language?*

Portions of the Bible were rendered into English in the 8th and 10th centuries, by Aldhelm, Egbert, and Bede. A complete version was finished in 1290. Wicklif's version was issued in 1380; and Tyndal's New Testament in 1525. The standard version (King

22 STUDIES IN CHRISTIAN DOCTRINE.

James's) was published in 1611. More recent versions and revisions have been made, but they do not modify a single doctrine in the Book.

10. *Have any considerable portions of the Holy Scriptures come down to us through other channels?*

We have many accurate quotations from them in public documents, controversial writings, and scholarly works of various kinds.

11. *What circumstances have tended to the careful preservation of the Holy Scriptures by Christians?*

The reverence and cherished love for them, the devotional study of them by ministers and people in all the walks of life, and the constant appeal to them in all questions of faith and duty, have kept the general attention so closely fixed upon them as to render it impossible to corrupt or destroy them.

12. *Into how many languages have the Holy Scriptures been translated?*

Portions of them are now published in about 300 languages, and the entire volume is published in all the prominent languages of the earth.

13. *Is there substantial harmony among the multitudinous copies and versions of the Bible?*

Eminent scholars who have examined various readings and many versions, assure us that their agreement in doctrinal and ethical teachings is perfect.

14. *What do these facts concerning the Bible show?*

They show that great importance has been and still is attached to this Book by the learned, the great, and the good; and that it is worthy of our serious attention and study.

LESSON 9. BIBLE ANALYSIS ; THE HISTORIC BOOKS.

1. *Is the Bible one book, or many in one?*

It contains sixty-six books, written by about forty different persons ; but as to doctrine and aim, they make one book.

2. *What are its two principal divisions?*

The Old and New Testaments, or the Hebrew and Christian Scriptures.

3. *What does "Testament" here mean?*

It means a Will, or Covenant; and the Scriptures are so called because they contain records of God's will, or the covenants that He has made with mankind.

4. *What subdivisions are made in the Old Testament?*

Its thirty-nine books are sometimes classified as "the Law, the Prophets, and the Psalms;" and also as the Pentateuch, the Historic, Poetic, and Prophetic books.

5. *What books are included in the Pentateuch?*

The five books of Moses—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

6. *What proofs are there of the Mosaic authorship of these books?*

In addition to the uniform traditions of the Jews, and the testimony of their historians, Christ and His Apostles give about twenty-five distinct testimonies to this fact.

7. *What does "Genesis" mean and contain?*

It means "origin," and contains an account of the origin of the world, and its inhabitants, with the origin and early history of the Hebrew people.

8. *Describe the other books of Moses.*

"Exodus" means "the going out," and it describes the going out of the Hebrews from Egypt, and the giving of the Law to them at Sinai. "Leviticus" contains particularly the laws relating to the Levitical priesthood and religious rites. "Numbers" is the book of the Census, and contains many laws and ordinances. "Deuteronomy"—the second law—is a résumé of Jewish history and institutions down to the death of Moses.

9. *Name the Historic books of the Old Testament.*

24 STUDIES IN CHRISTIAN DOCTRINE.

Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Ezra, Nehemiah, and Esther.

10. *Give a Synopsis of the book of Joshua.*

It is a record of God's revelations to him; of the conquest of Canaan under his generalship; the division of the land; and his farewell address.

11. *What is recorded in the book of Judges?*

The history of Israel under Judges, or temporary rulers, for about four hundred years; with the manifestations of God's displeasure when they sinned, and of His mercy when they repented.

12. *To what does the book of Ruth relate?*

It records the history of a devout woman who, from a co-ordinate branch of the Abrahamic family, was incorporated into the Jewish nation. She became the mother of a line of kings reaching down to Christ.

13. *Outline the two books of Samuel.*

They contain the history of this great prophet, and the history of Israel under the reigns of Saul and David.

14. *What do we find in the books of Kings?*

Accounts of the reign of Solomon; the building and dedication of the temple; the varying fortunes of the Israelites under their successive Kings down to the Babylonian captivity; and accounts of the manifestations of God to them by His prophets and providences.

15. *What do the Chronicles contain?*

Numerous genealogical records, and a résumé of the history of the Israelites down to the captivity: these books evidently being written after the captivity, and probably compiled from priestly records.

16. *Describe the books of Ezra, Nehemiah, and Esther.*

They record some of the experiences of the Jews in captivity; God's favors to them; their final deliverance and restoration to their fatherland.

17. *What lessons are taught in these Historic books?*

They show the sinful tendencies of human nature; the disciplinary power of Divine providences; the holiness, forbearance, and pardoning mercy of God; and they present strong motives for maintaining personal and national rectitude.

LESSON 10. THE POETIC AND PROPHETIC BOOKS OF THE BIBLE.

1. *Which of the sacred books are called Poetic?*

Job, the Psalms, Proverbs, Ecclesiastes, Song of Solomon, and the Lamentations of Jeremiah.

2. *Describe the book of Job.*

It is a biography of a pious patriarch who was contemporary with Jacob (B.C. 1700); and a treatise upon Divine Providence, or the problem of human suffering: and this treatise is in the form of a dialogue between Job and his friends.

3. *By whom were the Psalms written?*

By David the King of Israel, Moses, Asaph, and later poets.

4. *What are the general features of the Psalms?*

They are religious lyrics descriptive of the attributes and works of God; and although some of them breathe national and kingly thoughts and aspirations, and others are prophetic, they generally express the devotional thoughts and feelings of universal humanity.

5. *Who wrote the Proverbs, and what are their characteristics?*

They are ascribed to Solomon, King of Israel, and are wise maxims for the guidance and government of life.

6. *What can you say of the book of Ecclesiastes?*

This book claims Solomon as its author (chap. i. 1, 12; xii. 9-12), and is an essay on the vanity of human life when it is devoted to worldly gains and

26 STUDIES IN CHRISTIAN DOCTRINE.

selfish gratifications: it contains warnings against the perils of sin, and admonitions to godly living.

7. *What are the peculiarities of Solomon's Song?*

This is a religious ode describing the love between a devout soul and God. It is peculiar in the Oriental freedom with which it uses conjugal love to illustrate its theme. Its aim was doubtless to elevate souls above the mere drudgery of ritualism, into the ecstasies of the spiritual life.

8. *What is the theme of the Lamentations?*

This tender poem of sorrow relates to the apostasy of Israel, and the woes of famine, war, and captivity that befell them.

9. *How are the Prophetic books classified?*

They are divided into four Major and twelve Minor prophets—the Major being Isaiah, Jeremiah, Ezekiel, and Daniel.

10. *When, and about what, did Isaiah write?*

He wrote between 760 and 700 B.C.; and concerning the Jewish and neighboring nations—the wickedness prevailing, and the woes that were coming. Especially did he write of the coming Messiah and the glory of his Kingdom, for which he is called "the Evangelical or Gospel prophet."

11. *What was the age, and scope, of Jeremiah's prophecies?*

He wrote between 628 and 586 B.C., concerning the fall and restoration of Israel, and the destruction of the cities and empires of their oppressors. He also prophesied of Christ.

12. *When did Ezekiel write, and what about?*

He wrote during the Babylonian captivity—between 594 and 575 B.C. His aim was to lead the captives to repentance and preparation for their return. He also foretold the coming and kingdom of Christ.

13. *What were Daniel's age and themes?*

He also wrote during the captivity, between 600 and 538 B.C.; predicting the rise and fall of four

great consecutive empires, the coming of Christ, the end of the world, and final destiny of mankind.

14. Name two of the earlier Minor Prophets.

They were Jonah and Nahum (860-713 B.C.); their prophecies related to the overthrow of oppressive Nineveh.

15. Name four Prophets in Israel who wrote before the fall of the Samaritan Kingdom.

Joel, Amos, Hosea, and Micah, from 800 to 710 years B.C. They sought the reformation of the people.

16. Which Prophets wrote after the fall of Samaria and before the captivity of Judah?

Zephaniah and Habakkuk (B.C. 630-626); and they tried to reform and save the nation.

17. Which of the Minor Prophets wrote during the captivity of Judah?

Obadiah, Haggai, and Zechariah (B.C. 520-487); and their predictions were chiefly for the encouragement of the returning captives.

18. Name the last of the Minor Prophets.

Malachi, who wrote about 397 B.C. to prepare the people for the coming of Christ.

LESSON 11. ANALYSIS OF THE NEW TESTAMENT.

1. How many books are there in the New Testament, and how are they classified?

There are twenty-seven books, classified as Historical, Epistolary, and the Apocalypse, or Revelation.

2. Name the Historical books?

They are the Gospels and the Acts of the Apostles.

3. When and by whom were they written?

They were written within fifty years after Christ's death; the first and fourth of them by Apostles of Christ, named Matthew and John; and the second and third by Mark and Luke, who were early con-

23 STUDIES IN CHRISTIAN DOCTRINE.

verts to Christianity, if not disciples of Christ. Luke also wrote the Acts of the Apostles.

4. *What is the meaning of "Gospel"?*

It means good news; and the name was given to these books because they contain the good news of salvation for mankind through Jesus Christ.

5. *What is the subject-matter of the Gospels?*

They contain narratives of the birth, life, ministry, miracles, discourses, sufferings, death, resurrection, and ascension of Jesus Christ—the Messiah of Jewish prophecy, and the Saviour of mankind.

6. *What differences are noted in the Gospels?*

The first three of them resemble each other in their narration of the same facts, but not in the same minuteness and order. The fourth differs from the others in the omission of many then well-known incidents, and in its fuller reports of the discourses of Christ which had been omitted by the others.

7. *What historic facts in the Acts?*

In this book we have an account of Christ's re-appearing to His Apostles after His resurrection; His last conversation with them; His ascension; the descent of the Holy Ghost upon the Apostles; their preaching, miracles, successes, and persecutions; the dispersion of the Church; the conversion of Paul, who itinerated widely as an Apostle, gave his testimony before kings and courts, and converted many Greeks and Romans to Christ.

8. *Who wrote the Epistles?*

The first fourteen of them were written by St. Paul, and the remaining seven by Peter, John, James, and Jude.

9. *Give a general description of the Epistles?*

They contain expositions of Christian doctrine, and hortatory applications of the precepts of Christianity; and their aim was to establish their converts in the faith, prompt them to purity of life, and encourage them to endure bravely the obloquy and persecutions to which they were exposed.

10. *What is the last book in the Bible called?*

The Apocalypse—that is, brought out of darkness; or, as we render it, the Revelation.

11. *Where, by whom, and when was it written?*

It was written by St. John the Apostle, when he was an exile on Patmos island, probably near the close of the first Christian century.

12. *Give a synopsis of this book?*

It contains an account of Christ's celestial appearance to him with messages for the churches in Asia Minor; and a series of prophetic visions relating to the church of Christ, its persecutions, the overthrow of its foes, its final triumph, the end of the world, the resurrection, judgment, and final state of mankind.

13. *What warning to readers and critics is given at the end of this book?*

All are warned against taking anything from it, or adding anything to it.

14. *Is, then, the Bible a complete revelation of the character, will, and government of God?*

It contains all that we need to know or believe in order to holy living and salvation.

LESSON 12. INSPIRATION AND MIRACLES.

1. *What was the origin of the Holy Scriptures?*

They were given by inspiration of God. (2 Tim. iii. 16.)

2. *What is meant by Divine inspiration?*

It means the “in-breathing” of God. As he breathed life and soul into the body of Adam (Gen. ii. 7; Job xxxii. 8), so has he breathed spiritual life and understanding into devout souls—both revealing truth and giving them authority to declare it to others by voice and pen.

3. *Do the sacred writers claim Divine inspiration?*

Some of them specifically claim it, and others show it by their writings. (Exod. xxxiv. 27; Deut.

xxxii. 19; Isa. viii. 1; Jer. xxx. 2; Ezek. xlivi. 11; Dan. xii. 4; Hab. ii. 2; Luke i. 1-4; John xxi. 24; Acts xv. 22-30; 1 Cor. vii. 40; xiv. 37; 1 Thess. v. 27; 1 Tim. iv. 1; Rev. i. 11; xxi. 5.)

4. *Did the later writers confirm the claims of the more ancient ones?*

They did by direct statement, and by appealing to their writings as "the word of God." (Psa. xix. 7; Isa. viii. 10; Acts i. 16; xxviii. 25-27; Heb. i. 1; 2 Tim. iii. 15-16; 2 Pet. i. 21.)

5. *Did Christ support these claims?*

He did by reverently treating the sacred books; by frequent quotations from them; and by referring to them as true and immutable. (Luke iv. 16-21; x. 26; xvi. 29-31; John v. 37-47; x. 35; xvii. 17; Matt. v. 17-18.)

6. *Has God endorsed these claims to inspiration?*

He has by voice and signs from heaven, by the gift of miraculous powers, and by His providences. (Exod. xix.; Joshua x. 8-14; 1 Sam. vii. 10; xii. 18; 1 Kings xvii. 1; xviii. 36-38; 2 Kings i. 12; 1 Chron. xvi. 21-22; Dan. vi.; Acts. xii.)

7. *What is a Miracle?*

It is a wonderful effect or event of a supernatural character, wrought by the power of God in response to the call of His servants, and in confirmation of some truth.

8. *What is the difference between miracles and prodigies?*

A prodigy is something extraordinary, but without connection with any moral event; while a true miracle always has a specific moral end in view.

9. *Into what classes may Bible miracles be grouped?*

They may be classed as miracles of Power, and miracles of foreknowledge or Prophecy.

10. *Mention some of the miracles wrought by the power of God at the word of Moses?*

The ten plagues were brought upon Egypt; the Red Sea was divided; manna was brought from the

skies, and water from the rock, for the sustenance of Israel. (Exod. vii.-xi.; xv.-xvi.; Numb. xx. 11.)

11. *What miracles were wrought through Joshua?*

Jordan was divided; the walls of Jericho were thrown down; and a day was supernaturally lengthened. (Josh. iii. 15-17; iv.; x. 11-12.)

12. *What miracles were wrought by Judges and Prophets?*

The clear sky gave forth thunders; food was multiplied; a bitter fountain was made palatable; poisons were rendered powerless; lepers were cleansed; the shadow on a sun-dial was sent backward; sickness was removed; and the dead were brought back to life. (1 Sam vii. 10; xii. 18; 1 Kings xvii. 1, 22; 2 Kings ii. 7-14; xx. 1-7; Isa. xxxviii. 8.)

13. *Mention some of the miracles of Christ?*

He healed the fever-stricken, the paralytic, the lame, blind, deaf and dumb, the leprous and the insane; He quieted the tempests and waves of the sea, He created food for the hungry and raised the dead to life. (Matt. iv. 28-24: viii. 1-5, 14-17; ix. 2-8; xii. 9-13; xiv. 34-36; xv. 32-39; xvii. 14-21; Mark x. 45-52; John xi. 1-16, 45-54.)

14. *What miracles were wrought by His Apostles?*

At their word the earth quaked; prison-doors were opened; the lame and sick were healed; the dead were raised to life; and they spake in languages that they had never learned. (Acts ii. 4-6; iii. 1-10; iv. 31; v. 1-11, 15-16; ix. 36-41; xiii. 8-11; xiv. 8-11; xix. 22; xx. 9-12.)

15. *What is characteristic of Bible miracles?*

They were wrought in open day before competent witnesses, for a Divine endorsement of the claims of God's servants; and they were generally of a beneficent character.

16. *Were those who witnessed them generally convinced of their Divine source?*

They were. (1 Kings xviii. 30-39; John ii. 23; iii. 2; ix. 16-33; Acts iv. 16; v. 12-14; ix. 32-42; xiii. 12.)

17. What do these miracles prove to us?

They prove that the Book written by those servants of God has His endorsement, and is worthy of acceptance, faith, and earnest study.

LESSON 13. PROPHECY A PROOF OF INSPIRATION.**1. What is Prophecy in its highest sense?**

It is a miracle of fore-knowledge, or the foretelling of future events that are dependent upon contingencies which no merely human sagacity could foresee.

2. Upon what do Scientists base their predictions of astronomical phenomena, weather-changes, etc.?

They base them upon observations, and the assumption that Nature's operations will be repeated.

3. Are Scientific prophecies absolutely certain of fulfillment?

No : for no mortal knows how long the Author of Nature will continue its present movements and form.

4. Suppose that one should say: "London, Paris, and New York will be totally destroyed because such a fate befell the voluptuous cities of the Old World;" would this be prophecy?

Nay; it would only be an opinion founded upon the axiom that "like causes produce like effects."

5. How do Scripture-prophecies differ from these?

They are not based upon observation or reasoning, but upon absolute foreknowledge of things contingent.

6. Does such foreknowledge belong to God alone?

It is claimed by Him absolutely and exclusively ; and the fictitious gods of the heathen are challenged by Him to show like power. (Isa. xli. 22-23.)

7. Mention some of the Prophecies by Moses.

He foretold the future prosperity and woes of Israel through many centuries, and the coming of Christ. (Deut. xviii. 15; xxviii.).

8. *What did later prophets predict concerning Israel?*

They foretold their apostacy and misery ; their captivity in Chaldea and Babylon; their return to their fatherland; their overthrow and dispersion by the Romans; and their restoration. (2 Kings xx. 17; Isa. xi. 11; Jer. xx. 4; xxix. 10; Joel, ii. 3; Amos. vi. 8; Rom. xi.).

9. *What predictions were recorded concerning Egypt?*

The Persian invasion ; the desolation of the land ; and the long continued debasement of its people under foreign rulers. (Isa. xix. 21; Jer. iv. 3; Ezek. xxix; xxx.).

10. *What was foretold concerning Nineveh and Babylon?*

Their total destruction. (Isa. xiii.; Jer. l.; li.; Nahum, i-iii.)

11. *What was prophesied against Tyre?*

Its conquest and destruction. (Isa. xxxiii.; Ezek. xxvi-xxviii.)

12. *What remarkable Prophecies by Daniel?*

He foretold the fall of rich Babylon ; the rise and fall of the successive empires of Medo-Persia, Macedonia, and Rome ; and the establishment of Christ's universal Kingdom.

13. *Were these prophecies concerning Judea and the surrounding nations literally fulfilled?*

They were; and with marvellous accuracy, as profane history and monumental ruins fully prove.

14. *What principal artery of prophecy runs through the Old Testament?*

The prophecies relating to Christ and His Kingdom, a part of which have been fulfilled, and the remainder are now in rapid process of fulfillment.

15. *What prophecies are found in the New Testament?*

Christ foretold the persecutions to which His followers would be subjected ; the fall of Jerusalem; the final triumph of His cause; and the end of the world. (Matt. x, 17-22; xxiv.). St. Paul predicted

the apostacy and rise of popery in the Church (2 Thess ii. 3-4 ; 1 Tim. iv. 1-3 ; 2 Tim. ii. 1-6); the conversion of the Jews (Rom. xi. 12, 23-29); and the second advent of Christ (2 Thess. i. 7-10). St. Peter foretold a time of scoffing, and the end of the world (2 Pet. iii. 3-10). St. Jude and St. John prophesied of the same. The prophecies in the Apocalypse, are comprehensive and far-reaching.

16. *What purposes do the New Testament prophecies serve?*

Those that are fulfilled prove the Divine inspiration of those who uttered them ; and those not yet fulfilled serve to keep alive the faith, hope, courage, and activity of Christians.

17. *Are the words of the Bible the veritable words of God?*

This can be affirmed of only those which are attributed to God : and of those we have the representative words in present text and translations. But the whole Book is God's word in that He caused it to be written, and that it contains a true transcript of His mind and will concerning us.

LESSON 14. TRUTH AND EXCELLENCE OF THE BIBLE.

1. *As proofs of its Divine origin, what, besides miracles and prophecy, does the Bible present?*

It presents unquestionable truthfulness in its reference to common secular things ; impartiality in delineating characters ; the purest and best precepts for the government of human life ; and the most sublime and inspiring doctrines respecting God, man, and the future life.

2. *Give some examples of its truthfulness in reference to secular things and events.*

Its reference to physical geography—mountains, plains, rivers, cities, to people and their occupations, customs and conditions, etc., are so accurate that

to this day the Bible is one of the best guide books to the explorer in Judea and its surrounding countries : while its references to contemporaneous events in adjacent countries are confirmed by monumental inscriptions, ruins, and secular histories.

3. *Mention some instances of its fairness in delineating character?*

It records the faults of its saints and heroes, with the same fidelity with which it does their virtues.

4. *Do the sacred writers appear to have been personal and credible witnesses of things that they describe ?*

They generally wrote as eye-witnesses ; and they showed extreme caution in receiving marvellous things from any source. (Exo. iii. 2-13 ; xxiv. 16-23 ; Mark. xvi. 5-14 ; Luke xxiv. 25 ; John xx. 25).

5. *In what do the moral precepts of the Bible differ from those found in the ethics of Christian and heathen lands?*

They differ in that they are broader in their scope and application to all mankind of every nation, age, and condition ; in that they aim to promote purity of motive, as well as righteousness of life ; and, in that they are enforced as Divine requirements, for the neglect of which all shall give an account to God in the last great day.

6. *Wherein is the Bible-doctrine of God superior to the views of him presented by Philosophy or Heathenism ?*

Philosophy (falsely so called) presents Deity to us as a force that imparted life and motion to matter; while the Bible presents Him as a Person who is infinitely wise, good, and powerful, unto whom we may approach in prayer, and in whom we may peacefully confide our hopes for this world and the next. Heathenism presents to us many conflicting gods, instead of One Supreme Being whom we may adoreas Creator, Sustainer, Friend and Father.

7. *What single feature of Bible-theology distinguishes it from, and elevates it above, all other Theologies?*

The doctrine of Divine Love—that “ God so loved

the world" as to become incarnate for the redemption of mankind.

8. Does not Buddhism teach Divine Incarnations?

No : Buddhism is Atheistic. Guatama, the Buddha, claimed to be only a man; and he is so regarded by his followers.

9. Do the Anthropomorphisms of the Bible, or its references to God as being like man, with hands, feet, eyes, ears, etc., tend to materialize and degrade our thought of Him?

Not at all : on the contrary, they aid our conceptions of His powers, and are so plainly guarded by declarations of His Spiritual nature, that no reader of the Bible can be misled by them.

10. What has been the practical influence of the Bible upon mankind?

It has saved from superstition, vice, and crime ; it has expanded the intellect ; purified the conscience and affections ; ennobled the religious faculties and life ; lifted degraded people into refinement, dignity, and happiness, and made them masters in the world of thought, science, literature, art, invention, industry commerce, and civil power. It has also brought consolation to the afflicted, and given peace and rapturous hope to the dying.

11. Should our faith be obstructed by the Mysteries of the Bible?

Not at all : for if it had no mysteries, we might think it of human origin. Nature abounds in mysteries, and we should expect like mysteries in the Book sent us by the Author of Nature.

LESSON 15. THE BIBLE OUR RULE OF FAITH.

1. What is a Rule of Faith?

By this phrase is meant a standard of authority in questions of religious belief and practice.

2. What is the highest authority in Religion?

The word of God, as found in the Bible (Isa. viii).

20; Luke xvi. 19-21; John vi. 39-47; 2 Tim. iii. 15-17).

3. *Are there other books deemed sacred and authoritative in religious matters?*

Such claims are made in behalf of the writings of Confucius, of the Buddhists and Brahmins, the Zend Avesta of the Parsees, the Koran of the Mohammedans, and the book of Mormon; but these books add nothing to the truths contained in the Bible, and their claims are not supported by any good evidence.

4. *Are the Apochryphal writings of either Jews or Christians, of any authority in matters of faith?*

They are not; and although entertaining, they mingle errors with their truths.

5. *What weight is attached to oral Traditions?*

None whatever; for they are always liable to exaggerations, and cannot be verified, like writings.

6. *Have oral traditions ever proved injurious?*

The Jews of our Lord's time were misled by them (Matt. xv. 3-6), and both Greek and Roman Christians have been led into many superstitions by them.

7. *Have the writings of the early Christian fathers any authority in religious questions?*

Only such as belong to them as evidence of facts which they witnessed. Doctrinally, they only represent the private opinions of their uninspired authors; and some of those opinions are evidently erroneous.

8. *Have Councils of the Church, or of any branch of it, authority in questions of faith?*

They have a right to formulate, and declare their faith, in creeds and confessions; but these creeds bind none but those who choose to accept them as fair statements of Bible-doctrines.

9. *Have ministers of religion, or schools of Theology, any authority over our faith?*

No: they are only ambassadors of God sent forth to proclaim His truth and to persuade others to

examine and accept it (Isa. viii. 20; Matt. xxviii. 20; Acts xvii. 11; 2 Cor. i. 24; v. 20).

10. *What is the office of Reason in religion?*

It is to examine evidences and doctrines—comparing Scripture with Scripture, and interpreting the same in accordance with the laws of language.

11. *Has every one the right to investigate truth and to form his own opinions?*

He has not only the right, but the Scriptures make it his duty to “search” and to “prove all things” (John v. 39; 1 Thess. v. 21; 1 Pet. iii. 15).

12. *Is Reason alone sufficient to guide us in religious matters?*

No. It deals with facts and their logical relations; but the facts in this case, concerning God, the soul, and eternity, must come from Divine revelation.

13. *Have evils followed the attempts to substitute Reason for Revelation?*

Innumerable and great evils have always followed such attempts. The Scribes in our Lord’s time fell into this trap of Satan (Matt. xv. 6; Luke vii. 30). The French of 1780–1800, were carried by this delusion into the Reign of Terror: and in our times the Skeptic and criminal classes show how dangerous it is to reject the Word of God.

14. *Is the Bible contrary to Reason?*

Not at all. It has its incomprehensible things, just as Nature has; and we may never be able to understand it fully any more than we can understand Nature. But the noblest and grandest intellects among Statesmen, Jurists, Scientists, and Scholars have yielded full assent to the Scriptures as being consistent with the highest demands of Reason.

LESSON 16. CHRIST IN THE EARLY AGES.

1. *What Spiritual treasure did our first parents carry with them out of Paradise?*

The hope of redemption inspired by the Promise of Christ—the Woman's Conquering Seed.

2. *What religious rite was then instituted to remind them frequently of this promise?*

The rite of animal sacrifice. (Gen. iii. 21; iv. 3-5; Heb. xi. 4.)

3. *Is it probable that the early inhabitants of the world understood the meaning of this rite?*

Perhaps not fully; but the nearly universal custom of offering sacrifices shows that they apprehended the facts that sin brought death into the world; that some expiation of it was demanded; and that God would accept a substitutionary offering, either that of the beast offered, or one of whom its blood was a symbol.

4. *Were regular seasons set apart for sacrifices and religious worship?*

The Sabbath, or every Seventh-day, was thus set apart and hallowed. (Gen. ii. 3.)

5. *What evidences of religious devotion and of faith in the coming Christ, do we find in the early ages?*

We find their fruits or effects in the piety and eminence of Abel, Enoch, and Noah, and in the declaration of St. Paul, that they became eminent through faith. (Heb. xi.)

6. *Who was Abel?*

He was the second son of Adam, noted for his piety, and approval of God, though hated and killed by his wicked brother. (Gen. iv. 1-8; Heb. xi. 4; Matt. xxiii. 35.)

7. *Who was Enoch?*

He was a patriarch, in the seventh generation from Adam; and noted for his walk (or fellowship) with God for three hundred years, and for his translation

to Heaven without passing through death. (Gen. v. 18, 21-24; Heb. xi. 5, 6; Jude 14-15.)

8. Who was Noah?

He was a great-grandson of Enoch, and noted as one whom God declared to be "just and perfect," and one that found grace in the eyes of the Lord. (Gen. vi. 8, 9.)

9. What was the character of mankind generally in those ages?

With the exception of the line of patriarchs reaching from Adam through Seth down to Noah, the other inhabitants became exceedingly corrupt, and the earth was filled with violence. (Gen. vi. 5, 12.)

10. What had preserved patriarchal families from this general corruption?

Their faith in the coming Christ.

11. What revelation did God make to Noah?

He revealed to him His purpose of destroying the inhabitants of the earth with the Deluge, and His purpose of saving him and his family by means of the Ark which He instructed him to build. (Gen. vi. 13-18.)

12. Did Noah obey God's instructions?

"According to all that God commanded him, so did he." (Gen. vi. 22.)

13. How large was the ark, built by him?

It was about the size of the greatest vessel in the world—the Great Eastern—being about 500 feet long, 83 feet wide, and 50 feet in depth, having on its several decks about 125,000 square feet, or nearly three acres of surface.

14. How long was he engaged in this work?

Apparently one hundred and twenty years.

15. Was anything done for the salvation of sinners during that long period?

Yes. Noah preached righteousness to them, and Christ, by His Spirit, preached to them "while the ark was preparing. (Gen. vi. 3; 1 Pet. iii. 18-20; 2 Pet. ii. 5.)

16. *Did the Deluge come as threatened?*

Yes: it swept over the then inhabited world—which may have included only the plains of Southern Asia, that the Indian Ocean could easily overflow; and it destroyed the ungodly. (Gen. vii. 17-22; Matt. xxiv. 37-39.)

17. *What religious act did Noah perform immediately after leaving the Ark?*

He offered sacrifices and worshipped God. (Gen. viii. 20.)

LESSON 17. CHRIST IN THE ABRAHAMIC FAMILY.

1. *Who was the Abraham of Bible-renown?*

He was a descendant of Noah in the eleventh generation, born in the region of the Euphrates river, about 500 years after the flood, 2000 years B.C., and called of God to found the Hebrew nation.

2. *What was the character of mankind generally, after the terror of the flood passed away?*

God said that "the imagination of man's heart is evil;" and He issued special commands for restraining their fierce appetites and passions. (Gen. ix. 4-6.)

3. *What foolish thing did they attempt at Babel?*

They attempted to build a tower so high that no flood could overwhelm it, and to which they might rally in case of disaster. (Gen. xi. 1-4.)

4. *What resulted from this folly?*

God rebuked them, confounded their language, and scattered them abroad. (Gen. xi. 5-9.)

5. *In their dispersion, what did they become?*

They "became vain in their imaginations," idolatrous, and increasingly wicked. (Josh. xxiv. 2; Rom. i. 18-31.)

6. *What measure did God then take for preserving true religion and the hope of a Saviour?*

He called Abraham away from his idolatrous associations to found a religious nation which, under

His special providence and blessing, might honor Him by receiving and preserving the truth that He revealed to man. (Gen. xii, 1-3; Heb. xi. 8-10.)

7. Why was Abram called to this honor?

Because of his piety and vigorous character. (Gen. xviii. 19.)

8. What promises did God make to him?

He promised to give to him and to his posterity, the land of Canaan; to bless him and make him a blessing; and that in his Seed all the families of the earth should be blessed. (Gen. xii. 1-3; xv. 5, 6; xvii. 1-8; xxii. 1-18.)

9. Who, in particular, was meant by his Seed?

Jesus Christ—the Saviour. (John viii. 56; Gal. iii. 16.)

10. Did the Abrahamic family settle in Canaan?

They wandered about in it through many years and then went into Egypt where they were held in bondage a long time, so that more than 500 years elapsed between the gift and the fulfillment of the promise.

11. What was accomplished by this long delay?

The faith of the patriarchs was tested and strengthened; they became better acquainted with God; they were kept separated from heathen affiliations and influences; and, by their long servitude in Egypt, they were weaned from their nomadic habits and were trained in the arts and habits of civilized life.

12. To what test was Abraham's faith subjected?

To the test of patient waiting until he was a hundred years old for the birth of his heir and successor; and also to the test of sacrifice, in being called to offer up his Isaac to God. (Gen. xxii.)

13. What resulted from these extraordinary trials?

“Abraham believed God and it was accounted unto him for righteousness” (Rom. iv. 9-22); he also received renewed promises and revelations from God. (Gen. xxii. 18; Heb. vi. 13-20; xi. 8-19.)

14. What is notable in the revelations that he received?

His clearer views of the coming Christ—God's only-begotten Son, to be a sin-offering for mankind; and his glimpse of the resurrection from death.

15. Did Isaac follow the example of his father?

He was a devout and just man (Gen. xxiv. 63; xxv. 11-21; xxvi. 1-5, 18-33), and God renewed the promise to him. (Gen. xxvi. 1-5.)

16. What religious experience did Jacob have?

When a young man, he had a celestial vision and heard the voice of God in renewed promises (Gen. xxviii. 10-15); and in his maturer years he spent an anxious night in prayer and gained a great blessing. (Gen. xxxii. 24-30; Hosea xii. 4, 5.)

17. What truths were taught in these incidents?

The truth that God is faithful to His promises, and that He can be approached in prayer by devout and importunate souls that seek, at the same time, to be just towards men.

LESSON 18. CHRIST IN MOSAIC RITES AND TYPES.

1. How long did the Hebrews stay in Egypt?

Probably not more than 250 years, for they left "in the fourth generation." (Gen. xv. 13-16; Exo. vi. 16-20.)

2. How numerous had they become?

Moses says "600,000"—an extraordinary increase, even if we allow two generations younger than that of Moses. (Exo. i. 7.)

3. What was their condition in Egypt?

They were held as slaves, and were greatly oppressed. (Exo. i. 7-16; ii. 23-25.)

4. How were they delivered from Egypt?

By the hand of Moses, one of their kindred, who was providentially prepared for the work and prompted to it by revelations from God. (Ex. ii., iii., iv.)

5. What agencies were used by him?

By miraculous powers he convinced the Egyptians

that he was God's ambassador, and he enforced his demands for their release, by bringing upon the Egyptians annoying and destructive plagues, in the last of which the first-born in every house died. (Exo. vii-xii.)

6. *How were the Hebrews shielded from the death-plague?*

Through their faith and obedience, shown in the sprinkling of the blood of the paschal lamb upon their door-posts as God had commanded them. (Exo. xii.)

7. *What Jewish festival commemorates that event?*

The Passover (Exo. xii. 1-24), and it is still observed.

8. *Of what was the paschal lamb typical?*

It typified "the Lamb of God"—"our Passover, sacrificed for us." (John i. 29; 1 Cor. v. 7; 1 John i. 7.)

9. *Whither did the Hebrews go from Egypt?*

Led by a cloud that went before them by day and lit up their camp by night, they journeyed to the Red Sea, through which a passage was miraculously opened for them; and thence passed into the Sinaitic region of Arabia, where they remained for a year. (Exo. xiv. xix.)

10. *How were they provisioned in the desert?*

Partly by their abundant flocks and herds, and partly by manna, that nightly fell about their camp, and was a nutritious substitute for bread. (Exo. x. 26; xii. 38; xvi. 2-18; Josh. v. 12.)

11. *Of what was the manna typical?*

It typified Christ "the true bread from heaven," who gives life to the world. (John vi. 31-51.)

12. *What revelations did God make at Sinai?*

At an appointed time, He appeared to them in a cloud of glory, and in a voice from heaven gave them His ten commandments. (Exo. xix. 20.)

13. *What do these commandments forbid?*

They forbid the worship of imaginary gods; the

worship of images or pictures of God; the profanation of His name; the desecration of the Sabbath by ordinary labor; all crimes against persons and property; and all falsehood and covetousness.

14. *What is required in these commandments?*

They require the worship of God as the Supreme; that His Sabbaths be kept holy or devoted to religious exercises; and that children honor their parents.

15. *What other laws did God give at Sinai?*

He gave laws relating to their social and civil State, and to their religious rites, ceremonies, and duties.

16. *Are those laws still in force?*

The principles of justice, mercy, truth, and piety which they contain are binding upon all men; but the forms of them were local, or limited to the Jewish people and dispensation. (Heb. vii. 18-28, viii. 10.)

17. *Of what were Jewish sacrifices typical?*

They pointed to Christ, who alone by His own blood could make expiation for human sin. (Rom. iii. 23-26; Heb. ix. 22.)

18. *To what did the washings and cleansing point?*

They pointed to the spiritual purification to be effected by the Spirit and truth of Christ. (Heb. ix. 11-14.)

19. *What did the priesthood and tabernacle represent?*

They represented the priesthood of Christ, and the Heavenly world into which He has gone to plead for us, and into which He will bring all who trust in and obey Him.

LESSON 19. CHRIST IN HEBREW PROPHECY.

1. *What prophecy of Christ did Jacob utter?*

He said that "the Sceptre shall not depart from Judah until Shiloh (the Messiah) come," and that "to Him shall the gathering of the people be." (Gen. xlix. 10.)

2. *What prediction of Him did Moses give?*

He said that “a Prophet shall be raised up like unto me, and to Him shall ye hearken”—as a law-giver. (Deut. xviii. 15–18; Matt. xxi. 11; Acts iii. 20–26.)

3. What did Job say of Christ?

“I know that my Redeemer liveth, and in the latter days He shall stand upon the earth” etc. (Job xix. 25.)

4. What was foretold of Christ in the Psalms?

That He should be a “Son of David” (lxxii. 1); “Son of God” (ii. 7, 8); “the corner stone” (cxviii. 22, 23); “a priest forever” (cx. 4); be betrayed (xli. 9); accused by false witnesses (xxxv. 11); His hands and feet be pierced (xxii. 16); His garments be distributed by lot (xxii. 18); gall and vinegar be offered Him (lxix. 21); His death should be voluntary (xxxi. 5); He should not be left to corruption in the grave (xvi. 10; lxviii. 18); and that He should arise and reign forever. (cx. 1; lxxii. 8–11, 17–19.)

5. What did Amos prophecy concerning Him?

That He should exalt the house of David. (ix. 11.)

6. What was foretold of Him by Isaiah?

That He should be in David’s line (xi. 1–3); be born of a Virgin (vii. 14); be called Immanuel and a stone of stumbling (vii. 14; viii. 14); be called Wonderful, Counsellor, the Mighty God and Prince of Peace (ix. 6, 7); be a light to the Gentiles (ix. 12; xii. 1–6); make a feast for His followers (xxv. 6–9); make the deserts rejoice (xxxv. 1, 2); be the Good Shepherd (xl. 1–11); the delight of God and man (xlvi. 1–4); die as an offering for sin (liii.); be the only Saviour of man (lix. 16–21; lxiii. 1–3); and should create new heavens and earth. (lxii. 1–3; lxv. 17.)

7. What titles did Jeremiah give to Christ?

He called Him “the Hope and Saviour of Israel,” “the Lord our Righteousness,” “the strong Redeemer.” (xiv. 8; xxiii. 5, 6; l. 34.)

8. What did Ezekiel foretell of the Christian age?

That God would then pour out His Spirit and save mankind. (xxxvi. 25-27; xxxvii. 21-28.)

9. *What did Daniel predict of Christ?*

The time of His coming; the triumph of His kingdom; and the Resurrection and Judgment of man (ii. 44, 45; vii. 27; ix. 24-26; xii. 2, 3.)

10. *What did Joel foretell?*

The gift of the Holy Ghost. (ii. 28-32.)

11. *What did Micah prophecy of Him?*

That He should be born in Bethlehem and should restore pure religion and peace to man. (iv. 1; v. 2-4.)

12. *What was Habakkuk's prophecy?*

He foretold the universality of Christ's dominion. (ii. 1-4; iii. 2.)

13. *What did Zephaniah predict of Him?*

Great joy in Heaven and earth occasioned by His works. (iii. 14-17.)

14. *How did Haggai describe Him?*

As "the Desire of all nations" who should "fill the temple with the greatest glory." (ii. 6-9.)

15. *What were Zechariah's prophecies of Him?*

That He should be of David's line; a King, meek and lowly (vi. 12; ix. 9); a Fountain for washing away sin (xiii. 1); the Shepherd smitten (xiii. 7); the great Reformer, whose work should result in holiness. (xii. 8-10; xiv. 20.)

16. *What did Malachi predict of Christ and His forerunner?*

He foretold His coming as "the Sun of Righteousness" to purify His people; and that His herald (John the Baptist) should turn many to righteousness. (iii. 1-3; iv. 2-6.)

17. *What influence did these prophecies exert upon the Jewish people?*

They aided in keeping them separate from heathen nations, and in fostering an expectation of the coming Redeemer; they also led many to saintliness of

character, and prepared many others to receive Christ when He came.

18. What purposes do these prophecies now serve?

They stand as witnesses to the Divine inspiration of the Book in which they are found; they shed light upon the person and offices of Christ, and they foster expectations of the final triumph of Christianity, and of the universal coronation of its adorable Author.

LESSON 20. CHRIST'S ADVENT AND CHILDHOOD.

1. Where and when was Christ born?

In Bethlehem of Judea (Matt. ii. 1; Luke ii. 4-7), nearly nineteen centuries ago, and 4,000 years after the first promise of Him was given.

2. Why the long delay of His coming?

Because that previous to that time mankind were not prepared to receive Him.

3. What preparation had then been made?

The Jews, and others, had been educated to approach God by means of expiatory sacrifices; a conviction of sin and of the need of an atonement had been created; false religions had been effectually tried and proved worthless; expectation of the coming Redeemer had become wide-spread; and the moral, social and civil condition of the people in Bible-lands was favorable to the introduction of a higher theology and pure Religion.

4. Had the Sceptre then departed from Judah?

No. The Jewish nation still existed with its king who was of Jewish descent on his mother's side—and probably on his father's also.

5. What incidents heralded the Advent of Christ?

An angel appeared to a priest in the temple announcing the coming of John the forerunner of Jesus; and six months later he appeared to the Virgin Mary of Nazareth, announcing that she was to become the mother of Christ (Luke i.); and both of

the persons thus visited became Divinely inspired prophets.

6. What is recorded of Christ's parentage?

His mother was of the royal line of David; and her conception of this child was miraculous. She was espoused to Joseph—a kinsman of the same family, whom she afterwards married.

7. What celestial appearance attended the birth of Christ?

Angelic hosts appeared to pious shepherds in fields near by; told them of His birth and character, and sang praises to God. (Luke ii. 8-14.)

8. What did the Shepherds then do?

They went into the town; found the child as described by the angels; worshiped Him; and then told the parents and many others what they had seen and heard. (Luke ii. 15-20.)

9. What religious rites were done for the child?

On the eighth day He was circumcised and named Jesus (Saviour); and on the fortieth day, He was presented in the Temple as the consecrated first-born (Gen. xvii. 10-12; Exo. xiii. 2; Luke ii. 21-38.) At this presentation, two venerable saints discerned the character of the child and uttered remarkable predictions concerning Him.

10. What noted persons soon visited Him?

Wise men—Magians, from the East country, who were led to Him by a prophetic star, and who worshiped Him and gave Him princely presents. (Numb. xxiv. 17; Matt. ii. 1-12.)

11. What danger then threatened the child?

King Herod, moved with jealousy, sent assassins to slay all the male infants in Bethlehem. (Matt. ii. 16-18.)

12. How was the child saved from this peril?

His parents, warned of God in a night-vision, hastened with Him to Egypt, where they remained until after the death of Herod. (Matt. ii. 19-21.)

13. What more is recorded of the childhood of Jesus?

50 STUDIES IN CHRISTIAN DOCTRINE.

He was carried by His parents from Egypt into Nazareth of Galilee, where He grew bodily and mentally, and gave evidence that "the grace of God was upon Him." At twelve years of age He went with them to Jerusalem, where He was found among the learned, astonishing them with His answers and questions. (Luke ii. 41-47.)

14. *What question of His, asked of His mother at that time, has been recorded and preserved?*

He asked: "Wist ye not that I must be about my Father's business." (Luke ii. 49.) And this implied a consciousness of His Divine sonship and mission to mankind.

15. *After this what was His history?*

He returned to Nazareth with His parents, and grew up to manhood, in wisdom and favor with God and man. (Luke ii. 51, 52.)

LESSON 21. CHRIST BEGINS HIS MINISTRY.

1. *When did Christ begin His Ministry?*

When He was about thirty years of age. (Luke iii. 23.)

2. *What scholastic training did He receive?*

None whatever from the schools. (John vii. 15).

3. *How was He inducted into His sacred office?*

By baptism at the hand of John—as Jewish priests were washed when consecrated. (Exod. xxix. 4; Matt. iii. 13-15.)

4. *What extraordinary occurrences at His baptism?*

An extraordinary light shone in the sky; a luminous form like a dove descended and rested upon Him; and a voice from Heaven was heard proclaiming: "This is my beloved Son, in whom I am well pleased." (Matt. iii. 16-17; 2 Pet i. 16-17.)

5. *What was John's official relation to Christ?*

He was the last and greatest of the Hebrew prophets, who had been foretold by others as the herald of Christ and the one commissioned to prepare

the way before Him. (Isa. xl. 3; Mal. iii. 1; iv. 5-6; Matt. xi. 7-14.)

6. *What conflict awaited Jesus after His baptism?*

A conflict with subtle temptations. (Matt. iv. 1-10.)

7. *Mention some of those temptations.*

One was to create bread from stones, to appease His hunger after His forty days of fasting ; another was to leap from a pinnacle of the temple for the purpose of creating a popular sensation, presumptuously trusting to a suspension of a law of nature for His preservation ; the third one was to pay homage to Satan for his voluntary surrender of his dominion in Bible-lands.

8. *How were these temptations met?*

By a pure and resolute soul exerting its best powers and using the word of God as its shield.

9. *What followed His victory over evil?*

Angels from Heaven came to comfort and refresh him (Matt. iv. 11.)

10. *Thus strengthened, what did Jesus then do?*

He began to preach, saying: "Repent: for the kingdom of heaven is at hand." (Luke iv. 14-15.)

11. *What was His manner of preaching?*

He read and explained the Holy Scriptures; taught the highest truths concerning God, man, and eternity; corrected popular errors; appealed to conscience; and by parable and incident endeavored to arouse and hold the popular attention.

12. *What was the text of His first discourse?*

He read Isa. lxi. 1-3, and interpreted it as Messianic and then fulfilled. (Luke iv. 16-21.)

13. *What did Christ say of His ministry?*

He said that he came "not to be ministered unto, but to minister and to give His life a ransom;" "came not to call the righteous, but sinners, to repentance;" "came to seek and save the lost." (Matt. ix. 13; xx. 28; Luke xix. 10.)

14. *What did Christ's friends say of His preaching?*

They said that "His word was with power;" "that He taught as one having authority;" and that "the common people heard Him gladly and wondered at His gracious words." (Matt. vii. 28-29; Mark vi. 2; Luke iv. 22; John iii. 2.)

15. *What did His enemies admit?*

They conceded that "He taught the way of God perfectly;" that "never man spake like this man;" and "they were astonished at His wisdom and learning" (Matt. xiii. 54; Luke xx. 21; John vii. 15, 46.)

16. *From what class did Christ win His earliest and devoted followers?*

From among the disciples of John the Baptist, who felt their need of a Saviour. (John i. 35-46.)

17. *Who were the least inclined to listen to Him?*

Those who were looking only for a secular Messiah to promote their national and worldly interests, and who were so formal in religion as to ignore its spiritual life.

18. *How was He treated by this class?*

With secret hostility; captious criticism; hypocritical attentions; and, finally, with the greatest indignities they causing his arrest, mockery, abuse, and crucifixion.

LESSON 22. CHRIST, THE GREAT TEACHER.

1. *What was the scope of Christ's teachings?*

It comprehended all important truths concerning God and man, time and eternity.

2. *What did He teach concerning God?*

He taught the Unity and Spiritual nature of God (Mark xii. 29; John iv. 24); that He is unknowable except as revealed by Him (Matt. xi. 27); the Creator and Provider (Matt. vi. 25-30; xix. 4);

that He is love and merciful (John iii. 16; Luke vi. 36; Matt. v. 45); that He hears and answers prayer (Matt. vii. 7-11); and that He is just, holy, and perfect. (Matt. v. 48; John xvii. 11.)

3. What did He teach concerning Man's origin, nature, state, and destiny?

He taught that God created him (Mark x. 6); that He is compounded of soul and body (Matt. x. 22; Luke xx. 36); that his nature is depraved (Mark vii. 21); that he needs a Healer and Regenerator (Matt. ix. 12; John iii. 5); that he is capable of discerning and obeying the truth (Luke xii. 56-57; John v. 40); that he is in danger of endless loss and ruin (Mark iii. 29; Luke ix. 25; Matt. xxv. 46); that in death, the soul is conscious of joy and pain (Matt. xxii. 32; Luke xvi. 19-26); that he shall be raised from death, be judged for his conduct in this life, and be rewarded or punished forever. (John v. 28; Matt. xxv. 31-46.)

4. What did Christ teach concerning Himself?

He declared His Divine Sonship (Mark xiv. 61-62; Luke xxii. 70; John ix. 35-37); His Oneness with God (John x. 30; xiv. 10, 11); His Omnipotence, Omniscience, and Omnipresence (Matt. ix. 4; xxviii. 18; John iii. 13); His authority to forgive sin (Matt. ix. 6, 7); that He is the light of the world and Redeemer of man (John viii. 12; Matt. xx. 28); that He is the One who will bring back the dead to life and judge them in the last day. (John v. 21-22; xi. 25.)

5. What did Christ say of the Holy Ghost?

He taught that it proceeded from God the Father, being sent by the Father and the Son, and is one with the Father and the Son (Matt. xxviii. 19; John xv. 26; xvi. 7); that unpardonable sin may be committed against Him (Mark iii. 29); that He would come to convince (convict) the world of sin, of righteousness, and of judgment, and to regenerate souls (John iii. 5; xvi. 8); and would be the com-

54 STUDIES IN CHRISTIAN DOCTRINE.

forter and inspirer of the saints. (Luke xii. 12; John xiv. 26; Acts i. 8.)

6. *What did Christ say of the Scriptures?*

He taught that they are of God, a sufficient guide to man, and should be searched and obeyed. (Matt. xxii. 29-32; Luke xvi. 31; John v. 37-39.)

7. *What religious ordinances and institutions did He enjoin?*

He ordained a Ministry with a commission to disciple all nations, baptizing and uniting them in church fellowship; the proper observance of the Sabbath; the maintenance of the holy communion in remembrance of Him (Matt. xxvi. 26-29; xxviii. 19; Mark ii. 27-28; Luke xiii. 10); and He emphasized the sacredness of the marriage covenant. (Matt. v. 31-32; xix. 3-9.)

8. *What did He teach concerning His Ministers?*

They must be Divinely called and qualified (John xv. 16; Matt. x. 20; Luke xxiv. 49; Acts i. 8); that they should maintain equality and fraternity among themselves (Matt. xxiii. 8-12; Luke xxii. 24-26); and that they should be itinerants, going into all the world to preach the Gospel to all mankind. (Matt. xxviii. 19-20.)

9. *What did Christ teach concerning His Church?*

He taught that it is founded upon the Rock of His recognized Deity, and cannot be overthrown (Matt. xvi. 16-18); that it shall prevail in prayer and have authority of counsel and discipline (Matt. xviii. 15-18); that it is the light of the world and salt of the earth (Matt. v. 13-16); and that it must maintain love and unity in itself. (John xvii. 20-23.)

10. *What were Christ's ethical or moral teachings?*

He taught that mankind should do unto others what they would like to have others do unto them in like circumstances; that they should overcome evil with good; be charitable in their judgments towards others; be generous to the poor and needy; be exemplary in their lives; be careful of their

words and thoughts; and must aim at the highest standard of righteousness. (Matt. v. 16, 20, 28, 42-48; vii. 1-5, 12, 36; Luke x. 25-27.)

LESSON 23. CHRIST'S MIGHTY WORKS.

1. *What remarkable works were wrought by our Lord in connection with His public teaching?*

Miracles of power over matter, mind, and natural laws; and these were generally wrought by a simple word of command.

2. *How were they described by witnesses?*

They were called "mighty works, which no man could do, except God be with him." (Matt. xi. 20; xiii. 54; Mark vi. 2, 14; Luke ix. 43; xix. 37; John iii. 2.)

3. *Were these miracles wrought in public, or before competent witnesses?*

They were; and usually in open day.

4. *Were the Gospel-writers competent witnesses, judges, and recorders of these miracles?*

They were so esteemed by their contemporaries; and the facts of their records were not denied.

5. *What power over natural laws did Christ exhibit?*

He walked on the sea in defiance of the laws of gravitation; He subdued the winds and waves by His word; He multiplied bread and flesh by His blessing, so that the handful of a lad was made sufficient for 5000 men. (Matt. xiv. 15-33; xv. 32-38; John vi. 16-21.)

6. *What power did He wield over disease?*

At His word, fevers, paralysis, hemorrhage, leprosy, "and all manner of diseases" fled from their victims. (Matt. iv. 23; viii. 5-13; Mark ii. 1-12; v. 25-34; Luke xvii. 11-19.)

7. *Had He power over bodily defects?*

At His word, the blind received sight, the deaf heard, the lame walked, the dumb spake, and with-

ered hands became sound. (Matt. xi. 5; xii. 10, 22; John v. 2-8.)

8. *What power did He wield over mental derangement?*

He healed many lunatics, some of whom were furious in their insanity; and from many who were regarded as demoniacs or possessed with devils He cast out the evil spirits with His word. (Matt. viii. 28-33; ix. 32; xvii. 15-18; Luke xiii. 32.)

9. *What strange thing happened to a herd of swine, in connection with one of Christ's miracles?*

They were seized with a sudden madness and rushed into the sea, where they were drowned. (Mark v. 1-16.)

10. *Why did Christ suffer this destruction of the swine?*

Probably as a rebuke to their owners who were keeping them for food contrary to the law, and who were more concerned about their property than their souls.

11. *Did Christ display any power over death?*

By His word, death surrendered his dominion over the daughter of Jairus, the son of the widow of Nain, and the beloved Lazarus of Bethany. (Luke vii. 11-15; viii. 49-55; John xi. 14, 38-44.)

12. *Which was the greatest of His Miracles?*

His own resurrection from death. (Matt. xxvii. 63; xxviii. 1-10; John x. 18; 1 Cor. xv. 1-8.)

13. *Were His miracles of a benevolent character?*

Nearly all of them were for the relief of human suffering or for supplying wants that were pressing. His destruction of the barren fig-tree and the destruction of the swine, which He suffered demons to accomplish, were done as admonitory lessons aiming at the good of His disciples.

14. *Did He avow a distinct moral purpose in connection with any miracle?*

He healed a paralytic at Capernaum, to prove that He had Divine power, and therefore authority to pardon sins against God. (Matt. ix. 1-6.)

15. *What is proved by His Mighty Works?*

They proved that He was truly Supreme over Nature, "the Mighty God"—"the Prince of Peace"—"a Prophet mighty in word and deed before God and the people." (Isa. ix. 6; Luke xxiv. 19; John ii. 23.)

LESSON 24. CLOSING SCENES IN CHRIST'S MINISTRY.

1. *How long did Christ's Ministry continue?*

Probably three and a half years, as is indicated in the Gospels, by references to the annual festivals.

2. *Where did He spend the last week of it?*

In and near Jerusalem.

3. *What notable things occurred in that time?*

His triumphant entrance into the city; His discourses in the temple; His prophecy of the city's destruction; the anointing of Him at Bethany; His prediction of His coming death and resurrection; His observance of the Passover, at which He instituted the holy communion, and gave remarkable words of cheer to His disciples; His great agony in Gethsemane, where He was betrayed and arrested. (Matt. xxvi.; John xiv.-xviii.)

4. *What led to Christ's arrest?*

The jealousy of the Jewish priests and rabbins, who feared that the multitudes who followed Christ would forsake the temple. (Matt. xxvii. 18; John xi. 48; xii. 19.)

5. *What occurred at the time of His arrest?*

Some who were foremost in the mob were overawed by His presence and prostrated themselves before Him; Peter drew a sword in His defence with which he struck off the ear of an assailant; Christ ordered him to sheathe his sword, surrendered Himself to His enemies, and then healed, by miracle, their wounded man.

6. *Before whom was Christ arraigned?*

Before Annas and Caiaphas—the real and nominal high-priests. (John xviii. 12-14, 28.)

7. Of what was He accused?

Of speaking against the temple and threatening its destruction, and also of blasphemy in assuming to be the Christ—the Son of God. (Matt. xxvi. 57-65; Luke xxii. 66-71.)

8. Were these charges sustained?

No, not even by the false witnesses that had been hired; yet He was condemned, and delivered over to Pilate, the Roman Governor, for sentence and capital punishment.

9. What judgment did Pilate pass upon the case?

He examined it, and declared that nothing had been proved against the prisoner; and then sent Him back to the court of the priests.

10. What next was done with Christ?

The priests sent him back to Pilate, clamoring for His condemnation; Pilate sent him to Herod, the king of Galilee and Perea, who was then in Jerusalem; Herod undertook to question Him, but, as Christ gave him no answer, He was maltreated and sent back to Pilate, who was overcome by the clamor and threats of His accusers, and at last, for his own security in office, after declaring Christ's innocence and his own, he delivered Him to the soldiers to be crucified.

11. What indignities were then heaped upon Christ?

He was smitten and spit upon; enrobed with mock majesty; crowned with thorns; scourged with rods; mocked; and then made to bear His heavy cross, upon which He was crucified between two malefactors. (Luke xxii. 63; xxiii. 11, 33; John xix. 25.)

12. What occurred while He hung on the cross?

The rabble passed before Him, mocking His agony; His friends bewailed Him; one of the malefactors repented and implored His mercy; He commended His mother to the care of His beloved disciple; a dense darkness overspread the land, which was shaken

by an earthquake, when Jesus cried: "It is finished! Father, into Thy hands I commend My spirit."

13. *How long did Jesus hang on the cross?*

Three or four hours. (Luke xxiii. 44-46.)

14. *How was it that He died so soon?*

It was in consequence of the voluntary surrender of His life as a "propitiation for our sins." (John x. 18; 1 John ii. 2.)

LESSON 25. DEATH, RESURRECTION, AND ASCENSION OF CHRIST.

1. *Did Christ truly die on the cross?*

So the official examiners declared, and no one doubted the fact at that time. (Mark xv. 43-45.)

2. *What was done with His dead body?*

Friendly hands partially embalmed it, and laid it in a rock-hewn tomb, which was closed by a great stone, sealed by a government seal, and guarded by soldiers. (Matt. xxvii. 62-66; John xix. 38-42.)

3. *Why was His tomb sealed and guarded?*

To prevent any removal of the body and to refute any claim of His resurrection.

4. *While His body lay entombed, where was His spirit?*

It had left the body, and was "in Paradise," "present with the Lord." (Matt. xxvii. 50; Luke xxiii. 43, 46; 2 Cor. v. 6-8.)

5. *How are we to understand St. Peter's declaration that Christ, by His spirit, preached to the spirits in prison?*

That preaching was done BY HIS SPIRIT in the ancient prophets—particularly "once, while the long-suffering of God waited in the days of Noah while the ark was a preparing." (Gen. vi. 3; 1 Pet. i. 10-11; iii. 18-20.)

6. *How long did Christ remain in death?*

7. *By what extraordinary events was His resurrection attended?*

By the appearance of angels who rolled away the stone, and by an earthquake. (Matt. xxviii. 1-6.)

8. *Who witnessed these things?*

The soldiers on guard, and the friends of Jesus who were approaching the tomb.

9. *What report of these things did the soldiers give?*

They reported the facts to the Jewish authorities; but, bribed by them, they reported to the public that the body of Jesus was stolen by His disciples while they slept. (Matt. xxviii. 11-15.)

10. *Was their public report credible?*

Not at all; for it is not probable that all the soldiers would have slept at their post of duty; and if they did sleep, how could they know what then occurred?

11. *Did Christ's friends expect His resurrection?*

Evidently not. Their approach to the tomb for the purpose of completing the embalming proved that they had forgotten or did not credit His prediction of His resurrection.

12. *Unto whom did Christ appear during the day of His resurrection?*

He first appeared to Mary of Magdala, one of the most blessed and grateful of His disciples; and then made Himself known to two men with whom he conversed and ate bread. (Luke viii. 2; John xx. 1-18; Luke xxxiv. 13-35.)

13. *Who next saw Him?*

In the evening of that day, at Jerusalem, He appeared to ten of His apostles; and a week later He met the eleven apostles at the same place and held a lengthy conversation with them. (John xx. 19-29.)

14. *Where next, and by whom, was He seen?*

In Galilee, where, by appointment, He met His Apostles and gave them infallible proofs of His identity. (John xxi. 1-24; 1 John i. 1-3.)

15. *Where else and by whom was He seen?*

He appeared again at Jerusalem, and finally at Mt. Olivet, where He was seen by "above five hundred at once," and whence He ascended bodily into Heaven. (1 Cor. xv. 1-8; Luke xxiv. 50-52; Acts i. 9-12.)

16. *At His ascension, what occurred?*

Angels appeared to those who were watching His ascent, and announced that He would come again. (Acts i. 10-11.)

17. *Did Christ after this appear to any one?*

Yes. Dying Stephen saw Him glory-crowned in Heaven (Acts vii. 55-56). Saul of Tarsus saw Him and heard His voice from Heaven (Acts ix. 3-5, 17; 1 Cor. xv. 8). Also John, exiled in Patmos, saw Him in His glory. (Rev. i. 9-19.)

18. *Where now is the risen Christ?*

"In His Father's house," "at the right hand of God," where "He ever liveth to intercede for us." (Acts ii. 23; Heb. vii. 25; xii. 2; 1 Pet. iii. 22.)

LESSON 26. CHRIST, THE SYMPATHIZING FRIEND.

1. *What did Isaiah predict of Christ's sympathy?*

He said: "A bruised reed shall He not break, and the smoking flax will He not quench;" "He shall feed His flock like a shepherd, and gather the lambs in His bosom." (Isa. xl. 11; xlii. 1-4.)

2. *What did St. Paul say of it?*

He said: "We have not a high priest who cannot be touched with the feeling of our infirmities." (Heb. iv. 15.)

3. *What did Christ say of His own compassion?*

He said: "I have compassion on the multitude, who are as sheep having no shepherd." (Matt. ix. 35, 36; xiv. 14-21.)

4. *How was He affected towards a loathsome leper that approached Him?*

He "was moved with compassion, and touched him" with a healing hand. (Mark i. 40-42.)

5. *How did He treat a blind man who rudely called to Him from the wayside?*

He had compassion and healed him. (Luke xviii. 35-42.)

6. *How did He treat a bawling Syrophenician woman?*

He gently called her to Him, heard her tale of woe, and miraculously healed her daughter. (Mark vii. 24-30.)

7. *What charge did He give to one whom He had restored to reason?*

He said: "Go home and tell thy friends how great things the Lord hath done for thee, and hath had compassion on thee. (Mark v. 19.)

8. *What tenderness did He show to mothers?*

He welcomed their approach, took their infants into His arms and blessed them, and said, for their comfort: "Of such is the kingdom of heaven." (Mark x. 13, 14.)

9. *What sympathy did He show His disciples?*

He walked on the waves to reach them in their peril and fear (John vi. 16-21); He cared for their bodily comfort (Mark vi. 31); He kept back from them painful tidings (John xvi. 12); He promised them the Comforter and His abiding presence (John xiv. 26; Matt. xxviii. 20); He promised them mansions and thrones in Heaven (John xiv. 2-3; Matt. xix. 28); He pardoned sinning Peter and restored doubting Thomas. (Luke xxii. 61; John xx. 24-29.)

10. *What regard did He show for His sad mother?*

He spake comforting words from the cross, and committed her to the tender care of His most beloved disciple. (John xix. 25-27.)

11. *How did Christ treat the alien Samaritans?*

He visited them as He did the Jews, with His Gospel of peace and His healing power. (John iv. 1-43; Luke xvii. 11-16.)

12. *What pity did He show to penitent sinners?*

He forgave one whose tears fell on His feet (Luke vii. 36-50); He sent another away in peace (John viii. 2-11); He received, and sat at meat with others whom He sought to enlighten and lead to God. (Luke xv. 1-10; xix. 1-10.)

13. *What feelings towards sinful Jerusalem did He manifest?*

He wept over the city and bewailed its coming calamities. (Matt. xxiii. 37; Luke xix. 41; xxiii. 28.)

14. *What temper did He show towards those who arrested, abused, and crucified Him?*

He showed nothing but good-will, healing one of them, and praying Divine forgiveness for all. (Luke xxii. 50-51; xxiii. 34.)

15. *What was one of the latest of His compassionate acts on the cross?*

His forgiveness of the penitent thief.

.16 *What compassion did He show to mourners?*

He had compassion on the widow at Nain, and raised her only son to life (Luke vii. 11-15); He was deeply moved with the sorrow of Jairus, and raised his daughter to life (Luke viii. 49-55); He wept and groaned at the grave of Lazarus and then put forth His resurrection-power. (John xi. 33-44.)

17. *What marked contrast is there between the sympathy of Christ and that attributed to Sakya Muni—the Buddha of Hindoo worship?*

The Buddha's sympathy was expended on beasts, poisonous reptiles and insects, while he treated humanity with the utmost severity; but the sympathy of Christ was shown to the bodies and souls of mankind.

LESSON 27. CHRIST, OUR EXEMPLAR.

1. *In what aspect should the life of the Man, Christ Jesus, be viewed by His followers?*

It should be regarded as an example, or model of

64 STUDIES IN CHRISTIAN DOCTRINE.

life to be imitated as far as possible in its purity, philanthropy, and piety. (John xiii. 15; 1 Pet. ii. 21-24.)

2. *What was exemplary in His early days?*

His filial devotion and subjection to His parents, whereby he grew in favor with God and man. (Luke ii. 40, 51-52.)

3. *What did He say of His devotion to God?*

He said: "Wist ye not that I must be about my Father's business?" and: "I do always the things that please Him." (Luke ii. 49; John viii. 29.)

4. *As to Prayer, what were His habits?*

He was much engaged in prayer, and sometimes spent whole nights in its exercise. (Luke vi. 12; xxii. 41-46.)

5. *Did He regularly observe public worship?*

He was habitually in the synagogues or temple on the Sabbath days. (Luke iv. 16, 44; John xviii. 20.)

6. *Did He desecrate the Sabbath by improper works?*

He was accused of this; but the facts show that He only relieved suffering that came under His notice, and that He claimed this to be lawful. (Matt. xii. 1-13; Mark iii. 1-5.)

7. *How did He treat the Holy Scriptures?*

Always with reverence as the word of God and as authority in all questions of faith and life. (Luke iv. 4-12; 17-22.)

8. *Did He practise submission to Civil Authorities as He preached it to others?*

He did, both in paying taxes and in submission when He could have resisted. (Matt. xvii. 24-27; xxvi. 53; John xix. 11.)

9. *He taught non resistance to those persecuted for their faith; but did He practise it?*

He raised no hand in His own defence, and would not allow His followers to fight in His behalf—meekly submitting to be led away "as a lamb to the

slaughter." (Isa. liii. 7; Matt. xxvi. 27; John xviii. 36.)

10. *He denounced covetousness, the needless accumulation of wealth, and ambition for honors; what was His practice respecting these?*

He coveted nothing, acquired nothing, and rejected an offered crown. (Matt. viii. 20; John vi. 15.)

11. *Did He practise such fellowship with the joys and sorrows of mankind as He preached?*

The record shows Him rejoicing at wedding and other feasts; sitting with wealthy Pharisees and in the homes of the poor; caring for the neglected and weeping with the mourners. (Luke xi. 37; xv. 1-2; xix. 7; John ii. 1-2; xi. 35.)

12. *He required His followers to practise the broadest charity and beneficence; was He exemplary in these things?*

"He went about doing good" to the bodies and souls of mankind, and then laid His life upon the altar of philanthropy. (Acts x. 38; Luke vii. 5; xvii. 6; xviii. 5-10; Gal. i. 4-5.)

13. *He charged His ministers to reprove and warn the wicked; did He practise this?*

His denunciations of the proud, hypocritical, ruling class were bold and unmeasured; and He warned all of coming dangers and of the consequences of sin. (Matt. xi. 24; Luke xi. 42-52; xxi. 10-26; Mark iii. 29.)

14. *As to patience in suffering, and submission to the Divine will, what was Christ's example?*

Both His patience and submission were remarkable in degree and endurance. His language was: "The cup that my Father giveth me, shall I not drink it?" "Not my will, but Thine be done." (Mark xiv. 36; John xviii. 11.)

15. *What can be said of the life of Christ as a whole, when viewed in its humane, moral, and religious aspects?*

So far as the records show, and as indicated in its permanent influence upon Christian character, it was the purest, noblest, most symmetrical, complete, and God-like life that our world has ever seen; and it is worthy of the most careful study and imitation.

LESSON 28. CHRIST, THE PROPHET, PRIEST, AND KING.

1. What offices in relation to mankind are ascribed to Christ in the Holy Scriptures?

He is called the Prophet, Priest, and King.

2. Was His Prophetic office foretold?

Moses said to Israel: "The Lord, thy God, will raise up unto thee a Prophet like unto me" (Deut. xviii. 15); Isaiah also clearly announced his prophetic work. (Chap. lxi. 1-3; Luke iv. 16-21.)

3. What is involved in the prophetic office?

It involves a Divine Knowledge of human duties and of future events, and a Divine Commission to teach and proclaim them.

4. Did the people to whom Christ ministered recognize His prophetic character and office?

Many of them did. Nicodemus, representing the Jewish rulers, said to Him: "We know that Thou art a teacher come from God." The Herodians, representing the political forces, said to Him: "Master, we know that Thou art true, and teachest the way of God in truth." The 5,000 whom He taught and fed in the wilderness exclaimed: "This is of a truth that Prophet that should come into the world." St. Peter and St. Stephen both declared that Christ was that Prophet foretold by Moses. (Matt. xxii. 16; John iii. 2; vi. 14; Acts iii. 22; vii. 37.)

5. Were the prophecies of Christ concerning the persecution of His followers, the fall of Jerusalem, and the woes of the people literally fulfilled?

They were, as is shown in Jewish, Roman, and Christian histories.

6. *Have the moral and religious teachings of Christ stood the tests of time and of human progress?*

They have never been superseded; and they still commend themselves to every man's conscience as the embodiment of the highest wisdom and purest ethics.

7. *Was the Priestly office of Christ foretold?*

Prophetic David said of Him: "Thou art a Priest forever" (Psa. cx. 1-4), and his prediction was applied to Christ by Himself, and by His Apostles. (Mark xii. 35-37; Acts ii. 34; Heb. v. 5-10; vii. 1-24.)

8. *What pertains to the Priestly office?*

Personal consecration to God; a Divine call to sacred duties; the offering of God-appointed sacrifice for sin; and intercession with God in behalf of penitent sinners.

9. *Did Christ fulfil these priestly functions?*

He did, and in their highest sense; He was fully consecrated to God and set apart to this service; He offered the one great, acceptable sacrifice for the sins of the world; and now He ever liveth in Heaven to make intercessions for us. (Isa. liii. 10; Matt. xx. 28; Heb. ix. 18-28; x. 1-14; vii. 25; 1 John ii. 1-2.)

10. *What was foretold of Christ's Kingship?*

By David, God said of Christ: "I will make Him, my first-born, higher than the Kings of the earth!" David also said of Him: "Thy throne, O God, is for ever and ever; the sceptre of Thy Kingdom is a right sceptre" (Psa. xlv. 6; lxxxix. 27). Daniel and others predicted that His Kingdom should be universal and everlasting. (Dan. ii. 44; vii. 13-14, 27; 1 Cor. xv. 25-26; Heb. i. 1-9.)

11. *What was to be the nature of His Kingdom?*

It was not to be secular—relating to lands, finance, armies, and civil life, but a Spiritual Kingdom,

68 STUDIES IN CHRISTIAN DOCTRINE.

dominating the minds, hearts, morals, and religious conduct of mankind. (John xviii. 36-37; Rom. xiv. 17.)

12. *What is the aim of Christ's government?*

He seeks to subdue and destroy all selfish and evil tendencies in man; to overthrow Satan's Kingdom of error, superstition, fraud, deception, and spiritual bondage; and to protect and help the innocent, weak, and helpless who trust in Him.

13. *What homage do we owe to Christ?*

The homage of obedience, in such service as we can render, and the offerings of love from the fruits of our labor.

14. *Is Christ's Sovereignty recognized in spirit-realms?*

"All the angels of God worship Him;" and John saw the celestial saints prostrating themselves before Him, with the song: "Blessing and honor, and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." (Heb. i. 6; Rev. v. 9-14.)

15. *What to us is this exalted Christ?*

"God hath exalted Him—a Prince and Saviour—for to give repentance and remission of sins." (Acts v. 31.)

LESSON 29. DEITY AND HUMANITY OF CHRIST.

1. *What does the Scripture record of the life of Christ indicate as to His person?*

It indicates that He was both God and Man.

2. *Is this union of the Divine and human in Christ clearly taught in the Bible?*

It is, in the titles "Son of God" and "Son of Man," given Him; in the declaration that He is at once "David's son and his Lord"; that He is "of the seed of David and Abraham concerning the flesh—and God over all, blessed forevermore"; and in the record that He wept as a man at the grave of Lazarus.

rus and then, as God, raised Him from death. (Psa. cx. 1; Luke xx. 41-44; xix. 10; John ix. 35; Rom. i. 1-4; ix. 3-5)

3. *Is Christ directly or indirectly called God in the Bible?*

Yes; and in many passages: John i. 1; xx. 28; Acts xx. 28; Rom. ix. 5; Phil. ii. 6; Col. ii. 9; 1 Tim. iii. 16; Titus ii. 10; Heb. i. 8; 1 John v. 20.

4. *Are other Titles of Deity given to Christ?*

He is called "The Holy One," "The Just One," "King of kings, and Lord of lords," "The Lord of glory," "The Mighty God," "Emmanuel—or God with us." (Luke iv. 34; Acts vii. 52; 1 Cor. iii. 8; 1 Tim. vi. 15; Isa. ix. 6; Matt. i. 23.)

5. *Are Divine perfections attributed to Him?*

Omniscience, Omnipresence, Omnipotence, wisdom, holiness, justice, goodness, eternity, and immutability are attributed to Him, just as they are to God the Father. (Matt. xviii. 20; xxviii. 18; Mark i. 24; ii. 8; John ii. 24; iii. 13, 21; vi. 64; x. 18; xiv. 6; xvi. 30; xxi. 17; Acts i. 24; x. 38; xxii. 14; Rom. ix. 5; Eph. i. 21; Col. i. 16-18; ii. 3; Heb. i. 3; xiii. 8; Rev. i. 8.)

6. *Are Divine acts ascribed to Him?*

Creation, Inspiration, Pardon of sin, Resurrection, and the final Judgment are ascribed to Him as to God. (Matt. xxiv. 30; xxv. 31; John i. 3, 10; v. 21, 28-29; vi. 40; Acts iv. 12; xvii. 31; Rom. iv. 10; 1 Cor. viii. 6; 2 Cor. v. 10; Col. i. 16; Heb. i. 1-3; v. 9; 1 Tim. iv. 10.)

7. *Were acts of religious worship paid to Christ?*

Wise men and Apostles worshiped Him; the angels were required to worship Him; and all are required to "honor the Son as they honor the Father." (Matt. ii. 11; xiv. 33; Heb. i. 6; John v. 23; Rev. v. 12-13.)

8. *Could such worship have been received or suffered if Christ had not been truly Divine?*

It would have been contrary to the word of God,

70 STUDIES IN CHRISTIAN DOCTRINE.

and a solemn and punishable mockery; but its acceptance proves that Christ was truly God manifest in the flesh. (John i. 14; 1 Tim. iii. 16.)

9. *Is Christ's oneness with the Father asserted or clearly implied in the Holy Scriptures?*

He Himself declared: "I and my Father are one;" and in praying for the unity of His followers, He asked "that they may be one, as Thou Father art in Me, and I in Thee." (John x. 30, 38; xvii. 23.)

10. *Was this oneness understood by His hearers as implying equality with God?*

Both His friends and foes so understood it; and the latter, regarding His claim as blasphemous, made it the basis of an attempt to destroy Him. (John v. 18; x. 30-33; Luke xxiv. 52, 53; Phil. ii. 6.)

11. *Do the Scriptures teach the Manhood of Christ as clearly as His Deity?*

They do, in speaking of Him as "Son of Man and Son of God"; "the Man, Christ Jesus"; and in saying: "He became flesh," "He took not on Him the nature of angels, but the seed of Abraham; wherefore, in all things it behooved Him to be made like unto His brethren"—in "the likeness of sinful flesh." (John i. 14; Rom. viii. 3; Heb. ii. 16, 17.)

12. *As He appeared to His disciples after His resurrection and then vanished from their sight, how could they be assured of His identity and real humanity?*

They were assured by seeing Him and His pierced hands and feet, by hearing His familiar voice and words; and by handling His body. Sight, hearing and touch united in assuring them that they were not deceived as to the reality of His person.

13. *Can we comprehend how the Divine and Human could unite in the person of Christ?*

No more than we can comprehend the union of spirit and matter in ourselves; but the fact of such union is as clearly apprehended in the one case as in the other.

LESSON 30. THE HOLY GHOST GIVEN.

1. *What great blessing did Christ promise to send upon His followers after His ascension?*

The gift of the Holy Ghost. (John xiv. 16; Acts i. 5.)

2. *Was this foretold by the Hebrew Prophets?*

It was by Isaiah, Ezekiel, Joel, and John the baptist. (Isa. xxxii. 15; Ezek. xxxvi. 25-28; Joel ii. 28, 29; Matt. iii. 11.)

3. *Where and when were these prophecies fulfilled?*

At Jerusalem, after Christ's ascension. (Acts ii. 1-4.)

4. *Where were the Apostles, and how employed when the Spirit came upon them?*

They were in a chamber near the temple, engaged in prayer. (Acts i. 13, 14; ii. 1.)

5. *What outward signs accompanied the Spirit?*

There was "a sound as of a powerful wind, and tongues of flame sat upon the Apostles"; they were also gifted with power to speak to the foreigners in the temple in languages that they had not learned. (Acts ii. 1-4.)

6. *What inward grace did they receive?*

Their doubts and fears were removed, they were filled with the joys of salvation, and transformed from timid selfish men into the boldest champions for Christ and brightest examples of virtue.

7. *Had the Holy Ghost been given before this?*

Yes; it had striven with sinners (Gen. vi. 3), and inspired the saints and prophets in all ages (Numb. x. 17; xi. 29; Psa. li. 11; John vii. 39; 2 Pet. i. 29); but it had not been given before in such copious effusions and with such sensible demonstrations.

8. *Why was it so given at that time?*

To justify the claims of Christ (1 Tim. iii. 16); to prepare the Apostles for their work (Acts i. 8; 1 Cor.

xii. 8-11); and to make the Gospel effective in the salvation of mankind. (John iii. 5; xvi. 7-8; Rom. viii. 16; Titus iii. 5; Eph. iv. 30; 1 Pet. i. 2.)

9. Whence did the Holy Ghost proceed?

It "proceeded from the Father," and was "sent by the Father and the Son" (John xv. 26); and it is therefore called "the Spirit of God and of Christ." (Rom. viii. 9; 1 Pet. i. 2, 11.)

10. Is the Holy Ghost merely an influence sent from God to human souls?

It must be more than "an influence"; for it performs personal acts, and is always referred to in the Bible as a person to whom Divine attributes belong.

11. What personal acts are ascribed to it?

To it is ascribed the organization of earth from chaos (Gen. i. 2); it breathed life and soul into man (Gen. ii. 7; Job xxxii. 8; xxxiii. 4); it begat the humanity of Christ (Luke i. 35; Matt. i. 20); it spake and wrought miracles by Christ (John iii. 34; xiv. 10; Acts x. 38; Col. i. 19; ii. 9; Matt. xii. 28); it raised His body from death (Rom. viii. 11; 1 Pet. iii. 18); it convicts, renews, assures, loves, and sanctifies human souls.

12. What Divine perfections are ascribed to it?

Omnipotence, omniscience, omnipresence, eternity, holiness, and love. (Psa. cxxxix. 1-11; Acts v. 3-4; Rom. xv. 30; 2 Cor. ii. 10; Heb. ix. 14.)

13. What then is the Holy Ghost?

It is the "infinite and eternal Spirit" who is "of one substance, majesty and glory with the Father and the Son, very and eternal God." (John iv. 24; and *Art of Religion*.)

14. In speaking of the Holy Ghost, is it proper to say "it" or "Him"?

Both forms of the pronoun are used in the Scriptures (John xvi. 8; Rom. viii. 16, 26); but in this instance "He" refers only to strength or majesty (not to sex), and "it" is used because spirit (Greek, *pneuma*) is of neuter gender. No argument for or

against the personality of the Holy Ghost can be built upon these pronouns.

15. *What useful precepts are given us in the Scriptures concerning the Holy Ghost?*

We are encouraged to ask for its presence (Luke xi. 13); and all are admonished not to "grieve, resist, quench, nor speak against it" or its work. (Mark iii. 29; Acts vii. 51; Eph. iv. 30; 1 Thess. v. 19.)

LESSON 31. GOD, THE FATHER, SON, AND HOLY GHOST.

1. *Nature testifies that there is but one God, but do the Scriptures contradict this?*

No: they also teach that God is One; but they reveal Him more fully, as "Father, Son, and Holy Ghost."

2. *What do they say of His Fatherhood?*

They call Him "the Father of lights," "the Father of glory," "the Father of Spirits," "the Father of our Lord Jesus Christ," "the Father from whom the Holy Ghost proceedeth," "our Father" who "hath begotten us"—as His spiritual children. (Matt. vi. 9; John xv. 26; Eph. i. 17; iii. 14, 15; Heb. xii. 9; James i. 17; 1 John v. 8.)

3. *What do these texts unitedly teach?*

They teach that God the Father is the source of all finite being—the Parent of all good.

4. *What do the Scriptures teach of God the Son?*

They teach that Jesus Christ is the only-begotten Son of God; that God became incarnate in His body; that "in Him dwelt all the fullness of the God-head bodily": so that the titles "God" and "Man," "Son of God" and "Son of Man," are equally and truly applicable to Him. (Luke xix. 10; John i. 1-14; ix. 35; Col. iii. 9; 1 Tim. iii. 15.)

5. *Why this manifestation of God in humanity?*

It was for the purpose of revealing to us His moral perfections, and providing for our redemption and

salvation from sin and misery. (John iii. 16; Acts xx. 28; Rom. iii. 23-26; Heb. ii. 14, 15; 1 John iii. 8.)

6. What revelation is made of God, the Holy Ghost?

It is made known that "God is Spirit," and as such has manifested Himself in human souls, enlightening and renovating the sinful, inspiring the prophets, comforting and edifying the saints, and restoring us to His image and glory. (John iv. 24; xiv. 26; xvi. 8; 2 Cor. iii. 17, 18.)

7. For what purpose is this revelation of the Spirit?

It is that we may know something of the nature of God, and that it is He that worketh in us to will and to do right; by this also we know that we have fellowship with Him. (Matt. x. 20; John xiv. 17; Phil. ii. 12, 13; 1 John iv. 13.)

8. Does the revelation of God as Father, Son, and Holy Ghost imply that there are three Gods?

No. "These three are One"—one God, revealed to us in these three names and relations. (1 John v. 7.)

9. Is the oneness of God plainly asserted in the Holy Scriptures?

At Sinai God said: "I am the Lord, thy God"; by Isaiah He said: "I am God; there is no God besides me." Moses was inspired to write: "The Lord our God is one Lord." St. Paul affirmed that "there is but one God." Christ said: "There is none good but One, that is God." (Exo. xx. 1; Deut. vi. 4; Isa. xliv. 5, 6; Matt. xix. 17; 1 Cor. viii. 6; Gal. iii. 20.)

10. Is the unity of the Father, Son, and Holy Ghost taught indirectly, or by implication?

It is, in the use of the threefold names in baptism and in worship. (Matt. xxviii. 19; 2 Cor. xiii. 14.)

11. Can we comprehend this three-oneness?

No more than we can comprehend how "body, soul, and spirit" constitute one person; or how intellect, sensibilities, and will, unite in one mind.

12. Can we accept incomprehensible things?

We do accept them in common life. There are mysteries in chemical affinities; in electric action; in the change of the fluid of an egg into flesh, blood, muscles, nerves, bones, feathers, etc., by the simple application of heat—mysteries as incomprehensible as those pertaining to God; and, since we accept these, we should not allow incomprehensibleness to be a barrier to faith.

13. *Must we recognize this distinction of “Father, Son, and Holy Ghost” in our prayers?*

It is necessary that we approach the Father in the name of His Son Jesus Christ; that we “honor the Son as we honor the Father”; and that we depend upon the inspiration and aid of the Holy Ghost. (John xiv. 6, 13; v. 23; Rom. viii. 36; Jude, 20.)

LESSON 32. THE AMBASSADORS OF GOD.

1. *What title did St. Paul assume for ministers?*

He said: ‘ We are Ambassadors of God.’ (2 Cor. v. 20.)

2. *What is an Ambassador?*

It is one commissioned by a government to bear its messages to others.

3. *Whom did God send to mankind, in the ancient times, as His Ambassadors?*

He sent messages by angels and men. (Gen. xxii. 11; xlvi. 16; Exo. iii. 10; xxiii. 20; Judges xiii. 2-9; Isa. vi. 6-9; Heb. i. 1.)

4. *Whom did He finally send as an Ambassador?*

His only begotten Son, Jesus Christ; and with a message of peace and salvation. (Heb. i. 2; 2 Cor. v. 18, 19.)

5. *Did Christ send Ambassadors to represent His spiritual kingdom and to reconcile mankind to Him?*

He called, qualified, and commissioned His twelve Apostles to preach peace and salvation to all. (Matt. x. 1-7.)

6. *What qualifications had they for this work?*

They spent three years under His influence and instruction; they were converted and renewed and inspired by the Holy Ghost; they were endowed with miraculous powers; and they were authorized to bind and free men's consciences in matters of religious rites and forms, and to forgive or condemn sinners in His name. (Mark xvi. 15-18; John xx. 22, 23; Acts iii. 1-9; v. 1-16; 1 Tim. i. 20.)

7. Was provision made for perpetuating this ministry?

Yes; in the Apostolic age, God called others to His ministry, whose call was recognized by the church; and the Apostles set apart these men by the imposition of hands. (Acts vi. 3-7; xii. 2, 3; xiv. 23; xx. 28; 1 Tim. iii. 1-10; 2 Tim. i. 6.)

8. Has the Apostolic Ministry continued until now?

Christ has raised up men in all the ages since, and in all Christian lands, to proclaim His Gospel; and these men have been recognized by the living Church and its ministry.

9. What authority or power has been conferred upon Ministers by their ordination?

Authority to preach the Gospel and administer its ordinances and precepts in the Church.

10. Did the Apostles convey miraculous powers in the act of ministerial ordination?

There is no evidence that they did. They could not, at will, give such power (Acts viii. 17-21; xiii. 2, 3); but the Holy Ghost fell upon many who were thus consecrated to God. (Acts vi. 6; xix. 6; 1 Tim. iv. 14.)

11. What orders, or classes of Ministers, were there in the primitive church?

"Apostles, prophets, evangelists, pastors, teachers, bishops, presbyters, deacons," etc. (Eph. iv. 11; 1 Tim. iii. 1, 10; iv. 14.)

12. Were these orders to be always maintained?

No rules on this subject were given by the Apostles; and hence each body of Christians is at liberty to

ordain such offices as shall seem best for their edification. (Eph. iv. 12, 13.)

13. Are Christian Ministers Priests?

No; there is no priesthood but that of Christ, who has made the one great and acceptable sacrifice for sin, and now lives to intercede for us in Heaven. (Heb. iii. 1-3; iv. 14, 15; v. 1-9; vi. 19, 20; vii. 24-28; viii. 1-3; ix. 11-26; x. 18-20.)

14. How are Ministers now called and qualified?

They are called of God (Heb. v. 4), and qualified by the renewing and inspiration of the Holy Ghost, and by the study of the word of God. (1 Thess. ii. 4-6, 10, 13.)

15. What is incumbent on their consciences?

The duties of entire devotion to their ministry, of declaring the whole counsel of God, of seeking to save the lost, and of "warning and teaching every man in all wisdom." (Acts xx. 18-27; Col. i. 28; 2 Tim. iv. 1, 2; 1 Tim. iv. 13-16.)

16. Is it right that Ministers should be married?

St. Peter was married (Matt. viii. 14; 1 Cor. ix. 5), and the directions of St. Paul in 1 Tim. ii. 12, and Titus i. 5, 6, show that this was the practice in the primitive church.

17. Why should Ministers be supported by the church?

Because they leave all to serve the church and its Head, and He has made it their duty. (Luke x. 7; 1 Cor. ix. 7-11; 1 Tim. v. 17-19.)

LESSON 33. THE GREAT SALVATION.

1. What does St. Paul affirm of the Gospel of Christ?

He declares it "the power of God unto salvation to every one that believeth." (Rom. i. 16.)

2. In what does its power to save consist?

In its great truths—its revelation of God in Christ the mighty and only Saviour of mankind.

3. What was foretold of Christ's saving power?

The ancient prophets described Him as one Mighty

78 STUDIES IN CHRISTIAN DOCTRINE.

to save from sin. (Psa. lxxxix. 19; Isa. lxiii. 1; Zech. xiii. 1.)

4. *What did Christ say of His own Mission and power?*

He said that He came "to save the world," that He "had power on earth to forgive sins," and "that all power in Heaven and earth is given unto Him." (John iii. 17; Matt. xviii. 11; xxviii. 18; ix. 6.)

5. *What proofs of saving power did He give?*

He saved many from bodily infirmities and sickness; He saved from paralysis, blindness, and death; he forgave sins, cast out devils, and lifted souls out of darkness and sin into light and holiness.

6. *What did His Apostles say of His power to save?*

They declared that "He is able to save them to the uttermost who come unto God by Him," and that there is no other name under Heaven but His by which they can be saved. (Heb. vii. 25; Acts iv. 12.)

7. *What personal experience of Salvation by Him did they testify to?*

They affirmed that they "were reconciled to God by the death of His Son;" that they "were saved from wrath through Him;" that "being justified by faith they had peace with God;" that they were "translated out of darkness into the Kingdom of His dear Son;" that they "had passed from death unto life," and that they were adopted into His family and made heirs with Jesus Christ to a glorious inheritance. (Rom. v. 1, 9, 10; viii. 16-17; Col. i. 13; 1 Pet. i. 2-4; 1 John i. 3; iii. 1-2, 14.)

8. *From what do all mankind need to be saved?*

From the darkness of ignorance, the bondage of superstition, the penalty of their transgressions, the wrath of God, the wiles of Satan, their natural and acquired enmity against God, and from spiritual and eternal death.

9. *Is provision for their need made in Christ?*

Yes. He is "the light of the world;" He makes

believers "free indeed" from the bondage of sin and Satan; He frees from condemnation and wrath by His spirit and truth; He destroys all enmity against God; He restores to the image and favor of God; He saves from death and hell. (John viii. 12, 36; Rom. viii. 1-2; Col. i. 19-22; Heb. ii. 14-15; v. 9.)

10. To whom was the Gospel first sent?

To the Jews—the descendants of faithful Abraham; but while Christ commanded His Apostles to "begin at Jerusalem," He bade them go thence into all the world, and preach the Gospel to every creature. (Luke xxiv. 47.)

11. Are any "elect" or "reprobate" in this age?

All mankind are called to the Gospel feast. Those who accept the invitation and meet its requirements are elected; while those who reject or neglect it are reprobated, or cast off. (Matt. xx. 16; 1 Thess. i. 4; 1 Pet. i. 2; ii. 9; 2 Pet. i. 10; Luke vii. 30; John v. 40; Rom. i. 28; xi. 21; 2 Tim. iii. 8; Tit. i. 16.)

12. Is Christ's salvation designed for all mankind?

Yes, he died for all, and sends His Spirit to all.

13. Can all accept His call and come to Him?

All can who are of sound mind and have sufficient knowledge of Him and of the way of life.

14. Can infants, imbeciles, the insane, and the ignorant heathen be saved by Christ?

His propitiation for sin covers their case, and they will be judged by Him who is just and "will do right." (Rom. v. 14-18; Deut. xxxii. 4; Rev. xv. 3.)

15. What must we do to be saved?

Repent, and believe in Jesus Christ.

LESSON 34. SALVATION FREE, BUT CONDITIONED.

1. Is Jesus Christ the Saviour of all Mankind?

He is "the Saviour of all—especially of them that believe." (1 Tim. iv. 10.)

2. Does He offer salvation to all men?

Yes; "without money or price," and He invites

80 STUDIES IN CHRISTIAN DOCTRINE.

all to come to Him and be saved (Isa. xlv. 22; lv. 1; Matt. xii. 28; John iii. 16; vi. 37; Rev. xxii. 17.)

3. *What did He promise to do if He was crucified?*

He promised to "draw all men unto Him." (John xii. 32)

4. *Does this "drawing" insure the salvation of all?*

It assures the salvation of all who yield to His influence and come to Him. (John vi. 37.)

5. *Are all mankind saved in any measure by the death of Christ?*

They are: for it is only by virtue of His sacrificial offering that the human race has been preserved on earth. Except for this, Adam and Eve would have died in the day they sinned: hence we live, and have all blessings through Christ. From Him comes every ray of light upon the path of duty, every prompting and restraint of conscience, every desire for truth and goodness, and all strength to choose the good and to forsake the evil.

6. *Does Christ fully save any unconditionally?*

Yes; He saves infants dying in infancy, and all who have no ability to come to Him, and all who "work righteousness according to their light." (Matt. xxiii. 37; Luke vii. 30; xix. 42; Acts x. 34-35; Rom. ii. 14-15; v. 16-18.)

7. *What conditions of salvation must all others meet?*

The conditions of "Repentance of sin, faith in Jesus Christ, followed by obedience to all His commands. (Isa. i. 16-18; lv. 6-7; Mark i. 14-15; Luke xiii. 5; Acts ii. 38; xvi. 31; Rom. x. 10; Heb. v. 9.)

8. *Why are these conditions exacted?*

Because they are necessary to that holiness which God seeks in us through the plan of Redemption: holiness being a voluntary state that we can enter into only by a free and hearty renunciation of sin and obedience to God. (Josh. xxiv. 15; Phil. ii. 12; Tit. ii. 11-14.)

9. *When must these conditions of salvation be complied with?*

Now; in the present life; while we have health, strength, soundness of mind, and gracious ability to fulfill them. (Prov. i. 26; Eccl. ix. 10; 2 Cor. vi. 2; Heb. iii. 7-8.)

10. *May Divine influence and aid to salvation be withdrawn from us in this life?*

It is evident that God withdrew it from the Antediluvians (Gen. vi. 3), and from obstinate and rebellious Jews (Luke xix. 42; Acts xiii. 46-47; Rom. xi. 13-22); and His admonitions not to "quench, grieve, nor resist the Holy Ghost," imply that it may be withdrawn from us. (Mark iii. 29; Eph. iv. 30; 1 Thess. v. 19.)

11. *But suppose that one should, through the pressure of business, or the diversions of pleasure, or from mere carelessness, fail to meet the conditions of salvation in time, will he have an opportunity for retrieving his error after death?*

The Scriptures present no ground of hope in such cases of neglect; but they give us the most solemn warnings against such neglect of the great salvation. (Eccl. ix. 10; xi. 3; John viii. 21-24; Heb. ii. 1-3; Rev. xxii. 11-12.)

12. *Is it reasonable to suppose that remorse and pain after death will change one's character?*

No: for they fail to reform men here, as the criminal records show; and if they fail where gracious aids surround one, it is certain that they would fail when these aids are withdrawn.

13. *Can we safely infer from God's merciful provision for our present needs, that He will provide a future salvation for those who die unforgiven?*

No: for although His love, wisdom, and power are unchangeable, the guilt and demerit of sinners who have rejected Christ and sinned against great light are such as will call for judgment rather than mercy.

14. *Can any be saved through their reformation and future good conduct?*

No: for such a life could only meet its current obligations, and would have nothing to apply on its old indebtedness to justice and right.

LESSON 35. REPENTANCE, FAITH, AND ASSURANCE.

1. *What is Repentance?*

It is a painful emotion, a godly sorrow for sin, accompanied by an act of Will in turning from sin to righteousness.

2. *Is repentance the same as “doing penance”?*

It is not the same in act or purpose. Repentance relates to sin and reformation and return to God, while penance is a self-inflicted punishment caused by remorse or compliance with a merely superstitious prescription.

3. *What are the fruits of true repentance?*

The confession and forsaking of sin, reparation for wrongs done, and conversion, or turning to God.

4. *Unto whom must sin be confessed?*

It should be confessed to God, against whom all sin is committed (Psa. li. 3, 4); and if we have sinned against our fellowmen, either openly or secretly, we must confess to them. (Ezra x. 11; James v. 16.)

5. *Must we confess to priests or ministers?*

If we have wronged them, we must confess to them, as we do to others; but if not, then we ought not to confess to them any more than to others whom we have not injured.

6. *What reparation should we make for sins?*

In matters of business we should restore with interest whatever we have taken wrongfully (Exo. xxii. 1; Luke xix. 8). If we have sinned against the character or reputation of others, we must recall the wrong, apologize for it, and vindicate those whom we have maligned.

7. *How is repentance wrought in the soul?*

By the Holy Spirit, in its application of truth and reproof to the conscience. (John viii. 9; xvi. 7, 8; Acts v. 31.)

8. What is the conversion implied in repentance?

It is a turning away from sin, to serve God in righteousness. (Isa. lviii. 6, 7; Joel ii. 12; Luke iii. 8-14; xvii. 4.)

9. Is conversion our work, or God's?

It is both. He works in us to will and to do right, and we put forth our will and powers in right action. (Lam. v. 21; Ezek. xxxiii. 11; Matt. xiii. 15; Phil. ii. 12; Heb. xiii. 20, 21.)

10. What more is included in turning to God?

Prayer for His Spirit to renew our souls in righteousness, whereby we may serve Him acceptably. (Isa. lv. 6, 7; Dan. ix. 20; Hos. xiv. 1, 2; Psa. li. 1-3.)

11. In what spirit must this prayer be offered?

It must be offered sincerely, penitently, humbly, and with faith in Him and His word. (Psa. xxxiv. 18; lxvi. 18; Isa. lvii. 15; Heb. xi. 6.)

12. What is a saving Faith?

It includes a belief in God, in the truth that He has revealed, and that He will fulfill the promises that He has made when their conditions are met; it also includes a belief in Jesus Christ as the Son of God and Saviour of men, and a complete trust in the merits of His sacrificial death and intercessions for our personal salvation. (Heb. xi. 6; John xiv. 13; Acts viii. 37; xvi. 31; Eph. i. 12, 13.)

13. What are the fruits and proofs of a true faith?

Obedience to God in Christ. (Heb. v. 9; James ii. 16.)

14. What is promised to the truly penitent who turn to God with prayer and faith?

The pardon of sin, and salvation from it and from its penalty. (Isa. i. 18; xliv. 21-23; Acts ii. 38.)

15. Can ministers or priests pardon our sins against God, or absolve us from penalties?

84 STUDIES IN CHRISTIAN DOCTRINE.

They can do no more than declare the conditions upon which God will forgive our sins. Each soul must determine for itself whether it meets these conditions. (1 Cor. ii. 11.)

16. *How may we know that we are forgiven?*

By the peace and love of God in our souls, and the testimony of the Holy Spirit. (Rom. v. 1; viii. 16; 1 John iii. 19-22.)

LESSON 36. JUSTIFICATION, ADOPTION, REGENERATION.

1. *What is the Scripture doctrine of Justification?*

The Scriptures teach that we who have sinned against God and are condemned, may be pardoned, reconciled, and accepted by Him as innocent or just persons. (Rom. v 1-2, 10; 2 Cor. v. 18; Col. i. 21.)

2. *Can sinners justify themselves before God?*

No: for no excuse for sinning against Him can be framed; and there is no way by which one can blot out the record of his guilt. (Job ix. 3, 20; xxxi. 14; Luke xvi. 15; Rom. viii. 33.)

3. *Upon what terms can we be justified?*

On God's part, the atonement or expiation for sin made in the death of Christ was necessary (Luke xxiv. 46; John iii. 16, 17; Heb. ix. 22; Rom. v. 8-11); on our part, repentance of sin and faith in Christ are necessary conditions of justification. (Acts ii. 38; Rom. v. 1; 2 Cor. v. 19.)

4. *Into what tender relation to God are justified persons brought?*

They are not only accepted as pardoned convicts, but are adopted into God's spiritual family as "sons and daughters." (John i. 12; Rom. viii. 16, 17; 2 Cor. vi. 17, 18; Gal. iv. 6; 1 John iii. 1, 2.)

5. *What inward change accompanies Justification?*

Change of heart or Regeneration.

6. *What is the distinction between justification and regeneration?*

Justification implies a change in our relation to God from that of condemned to pardoned persons; while regeneration implies a change in our hearts, aims, and character—a change in our moral nature. As to the time or order of these works wrought for and in us, they are simultaneous.

7. *How did our Lord describe regeneration?*

He called it being “born again,” or as in the margin, “from above,” *i. e.*, from God—being begotten by His Spirit. (John iii. 5.)

8. *In what terms did the Apostles describe it?*

They called it “the washing of regeneration” (Tit. iii. 5); being “begotten of God” (1 John iii. 9, 14; v. 18); being “translated out of darkness into light and the kingdom of God” (Col. i. 13; 1 Pet. ii. 9); being “transformed” “changed into the image of God” (Rom. xii. 2; 2 Cor. iii. 18); “created anew in Christ Jesus unto good works” (Eph. iv. 22-24); a resurrection from spiritual death to life. (Eph. ii. 5, 6, 10.)

9. *By what power is this great change wrought?*

It is wrought by the Truth and Spirit of God working in our understanding, conscience, affections, and will; as we yield ourselves voluntarily to their gracious influences and obey them. (John iii. 5; xvi. 8; 1 Cor. iv. 15; Titus iii. 5; 1 Pet. i. 21-23.)

10. *Is water-baptism an agent in regeneration?*

Our Lord coupled water with the Holy Spirit in this work, but it was obviously as an outward test of our entire submission to God—as Naaman, the leper, had to submit to the water of Israel. (2 Kings v. 1-14.)

11. *Can regeneration take place before baptism?*

Yes, if baptism has not been presented as a test of submission to God, and there is a readiness to obey Him in all things. (Acts viii. 35-38; x. 44-48.)

12. *Can there be baptism without regeneration?*

Undoubtedly; for to adults, the virtue of every ordinance depends as much on their moral state as

upon the qualifications of the administrator. (Acts viii. 9-23; Luke xi. 32.)

13. Are baptized infants regenerated?

Only in the sense of a change of relation. They are translated from the world into the church, where, as candidates for its faith and fellowship, they are to be trained up "in the nurture of the Lord." (Acts ii. 39; xvi. 14, 15, 31-33; 1 Cor. i. 16; Eph. vi. 4; 2 Tim. i. 5, 6; iii. 14, 15.)

14. What proves one a true child of God?

The inward proof is that of victory over sin, love to God and righteousness; the outward proof is that of a life of practical godliness. (Matt. vii. 20; Rom. vi. 22; 1 John iii. 14, 19-24; v. 10.)

15. What blessings are enjoyed by God's children?

"Peace and rest" of soul (Rom. v. 1; Heb. iv. 3; John xiv. 27); "joy unspeakable" (1 Pet. i. 8); "comfort" in all earthly sorrow (John xiv. 15-17; 2 Cor. i. 4); communion with God (1 John i. 3); conscious heirship with Christ to a heavenly inheritance, and a hope that is as an anchor to the soul. (Rom. viii. 17; Heb. vi. 19; 1 Pet. i. 3-4.)

16. Can the blessings of justification, adoption, and regeneration be lost?

They can be retained by fidelity to God, or be lost through carelessness, worldliness, and sin. (John viii. 31; xv. 6; xvii. 12; 1 Cor. xv. 58; 1 Tim. i. 18-20; Heb. x. 38, 39.)

LESSON 37. CHRISTIAN PROFESSION—BAPTISM.

1. When one has consciously become an accepted child of God, what is his first duty?

It is his duty to praise God and to declare to others what He hath done for his soul. (Isa. xii. 1; Psa. lxvi. 16; Mark v. 19; 1 Tim. vi. 12.)

2. What may result from discharging this duty?

God will be honored, and others may thereby be induced to seek His favor; also by this open profes-

sion, the convert will be strengthened and fortified against the influence of former evil associates.

3. *What profession, besides by word of mouth, needs to be made?*

Believers, not previously baptized, should then be publicly baptized with water, in the name of God, the Father, Son, and Holy Ghost. (Rom. x. 10; Phil. ii. 11; Acts ii. 38; Matt. xxviii. 19.)

4. *What is the significance of baptism?*

It symbolizes the washing away of sin and the descent of the Holy Ghost upon the candidate, and is a badge or sign of discipleship of Jesus. (Acts xxii. 16; 1 Pet. iii. 21.)

5. *Was baptism practised in the Jewish church?*

Not as an initiatory rite into the church—that being circumcision; but it was practised as initiatory to a full consecration to God—thus all Israel were baptized by the spray of the sea (1 Cor. x. 1, 2), and the priests, the altars and their utensils were baptized or washed with water and sprinkled with blood. (Lev. viii. 6–15; 2 Chron. xxix. 22; Heb. ix. 19–22.)

6. *Was John's baptism Jewish, or Christian?*

It was neither, but transitional from one to the other; it signified a cleansing from sin and preparation for receiving Christ. (Matt. iii. 5, 6, 11; Exo. xix. 10–14.)

7. *What baptism did Christ receive from John?*

It was initiatory to His priesthood. (Exo. xxix. 4.)

8. *Did Christ baptize His disciples?*

There is no proof that He did. Some of them who had received John's baptism administered baptism for a while. (John iv. 1, 2.)

9. *Did Christ require them to baptize?*

Not until after His resurrection. (Matt. xxviii. 19.)

10. *Who administered baptism in the apostolic times?*

The Apostles and other ministers. (Acts viii. 38; x. 44–48; xvi. 32, 33; 1 Cor. i. 13–17.)

11. In what mode was baptism administered?

By sprinkling and pouring water upon the candidate. (Lev. viii. 11; Numb. viii. 7; Isa. lii. 15; Ezek. xxxvi. 25, 26; 1 Cor. x. 2; Tit. iii. 5; Heb. x. 22.) It is evident from "The Teaching of the Twelve Apostles" (ascribed to Barnabas) that immersion was not then practiced.

12. In what form was the baptism of the Holy Ghost?

It was "poured out." (Joel ii. 28; Acts ii. 17, 18.)

13. Is there any special importance to be attached to the mode of baptism?

None, except that it be done decently. (1 Cor. iv. 40.)

14. Are infants proper subjects for baptism?

God required that infants should be initiated into His ancient church by circumcision. (Gen. xvii. 9-14; Lev. xii. 3.) So Christ recognized infants as subjects of His spiritual kingdom. (Mark x. 13-16; Matt. xviii. 1-5.) The Apostles said to believers: "The promise is to you and your children" (Acts iii. 39); and, accordingly, they baptized their "households"—a word that implies children. (Acts xvi. 15; 1 Cor. i. 16.) The practice of those inspired men has, through all the succeeding centuries, been regarded as setting forth the will of God in this matter.

15. Are baptized infants members of the Church?

They are initiated into its corporation as candidates for its highest privileges, just as they have citizenship in the State, and are entitled to its protection and aid while they are becoming fitted by age, intelligence, and character for its high privileges.

16. What are the real benefits of infant baptism?

Infants are benefited by the gracious Spirit that, in well-authenticated cases, has rested upon them in and after their baptism; and also by the increased solicitude and care for their spiritual nurture from parents, pastors, and churches, which their covenant-relation secures. Parents and churches are benefited by having these tender wards put into their hands

and hearts—they being thereby moved to greater diligence and a deeper piety.

LESSON 38. CHRISTIAN FELLOWSHIP; THE CHURCH.

1. After the open confession of faith in Christ, what step should young Christians take next?

They should unite with the church of Christ. (Acts ii. 41, 42; ix. 26-28; xvii. 4; 2 Cor. vi. 14-18; viii. 5; Eph. ii. 19-22; Heb. x. 24, 25.)

2. What are the advantages of Christian union?

By this, Christians are shielded against the enticements of sinners, the allurements of the world and the assaults of Satan; by it they are aided in gaining religious knowledge, are built up in faith and holiness, and encouraged amid difficulties, comforted in sorrow, corrected and reproved when in fault; and by it they gain admission to the Lord's table and partake of the Holy Communion—a very important means of grace.

3. What name is given in the Bible to a body or society of Christians?

They are called a "Church." (1 Cor. i. 2.).

4. What constitutes a Christian Church?

A company of believers in Christ, united in fellowship for the purposes of aiding each other in the Christian life, for maintaining religious worship and the ordinances of Christ, and for promoting His kingdom on earth.

5. Did Christ organize the Church?

He won disciples and united them in a common fellowship; He established ordinances and rules of life; He ordained ministers and sent them forth to convert mankind and organize them as His spiritual "household." (Matt. xvi. 18; xviii. 17; xxviii. 19, 20; John xv. 16; Gal. vi. 10.)

6. Did the Apostles organize the Church?

They organized many churches, which were des-

ignated by their locality as "the church at Jerusalem," "the churches of Asia," "the church at Corinth," Rome, etc. (Acts xiii. 1; xv. 4; 1 Cor. xvi. 19; Rev. i. 4.)

7. Did any of these Churches claim or exercise supremacy over the others?

No; they all appear to have maintained equality and fraternity, and the unity of a common faith and sympathy. Deference was paid to the Church at Jerusalem while the Apostles and oldest disciples of Jesus remained in it; but it neither claimed nor exercised authority over the others. (Acts xv.)

8. Was there Unity or Catholicity in the Apostolic Churches?

They were spoken of collectively as "the Church of God," and a unity of faith, fellowship, and worship was maintained among them by frequent visitation and written correspondence on the part of both ministers and laymen. (Acts xv. 26; xx. 28; 1 Cor. x. 32.)

9. Who was the recognized Head of the Church?

Christ alone. (Matt. xxiii. 8-11; Eph. i. 20-23; iv. 15, 16; Col. i. 18).

10. Did either of the Apostles assume any headship or authority over the Church?

No; they disclaimed all authority and called themselves the "fellow-servants" of Christ with their brethren. (Acts xv. 23-29; 2 Cor. i. 24; Rom. i. 1.)

11. Who presided over the Council at Jerusalem?

St. James. (Acts xv. 13-19)

12. Was any headship or supremacy accorded to Peter or Paul by the primitive Church?

There is no evidence of anything being accorded to them but esteem and love, and these were given because of their eminent character and service for Christ, rather than for their office.

13. Did St. Peter found the Church at Rome?

There is no evidence that he ever visited that city; on the contrary, it is clear that he remained some

years in Judea, and then went eastward to "Babylon" (probably the more modern city of that name, built with material from the old city, also called Selucia-on-the-Tigris), whence he wrote to the Churches in Asia Minor. (1 Pet. v. 13; Acts xii. 18, 19; xv. 7; Gal. ii. 11.)

14. *What authority is vested in any Church?*

It has authority to establish rules and regulations for its own government, to declare its faith, to decide upon the qualifications of persons for membership and for the ministry, and to maintain discipline among its own members.

15. *Which is the true Church of Christ?*

Every body of Christians that clings to Christ as its Head, and obeys Him, is a true Church.

LESSON 39. THE HOLY COMMUNION.

1. *What did Christ institute just before His death?*

The religious ceremony of partaking of bread and wine in remembrance of His sufferings and death. (Luke xxii. 15-20; 1 Cor. xi. 20-26.)

2. *By what names is this rite now called?*

It is called a "sacrament"—an oath, because in this the obligation of fidelity to Christ is renewed; "the Eucharist"—a thanksgiving, because Christ gave thanks when He blessed the bread and wine; "the Lord's Supper," because it was instituted by our Lord after the Passover supper, and because in it the believer feasts (in a mystical manner) upon the living Christ; and "the holy Communion," because the worthy communicant enters into fellowship with Christ's sufferings and blessed spirit.

3. *What is the chief design of this rite?*

It is designed to bring vividly to our minds Christ's sufferings and death for our sins, so that we may the more intensely hate sin, and the more fully trust in Him for salvation from it.

4. *What did Christ call the bread and wine?*

He called the bread His body, and the wine His blood of the New Testament. (Matt. xxvi. 26-27.)

5. What is here meant by "New Testament?"

It means the new covenant which God makes with all who come to Him through Christ—a covenant of peace and salvation. (Exod. xxiv. 3-8; Jer. xxxi. 31-34; Heb. viii. 1-10.)

6. When Christ called the bread His body, and the wine His blood, did He speak in metaphor?

Most certainly, as He did in His parables and on other occasions saying "this is," for "this represents" (Matt. xiii. 36-39; John vi. 32-35, 47-58). He spoke as Moses had spoken of the paschal lamb (Exo. xii. 11), and as the Jews still speak of the unleavened bread.

7. Are the real body and blood of Christ present in the sacrament?

The body of Christ is glorified and in Heaven (Acts i. 9-11; vii. 55, 56; Phil. iii. 20, 21). When the Apostles received the bread and wine from His hands they could see His living body before them, and they could have had no thought of the cannibalism of eating His real body and drinking His real blood; for such an eating would have been unlawful to them as Jews and abhorrent to them as men.

8. Who are the proper ministrants of the Communion?

Christ's ministers—following His example.

9. Have ministers or priests, so called, any power to transubstantiate or change the substance of bread and wine into the body, blood, soul, and divinity of Christ?

They have not. And any pretension to the exercise of such power is an impudent imposture, at war with common sense as well as with the Holy Scriptures and pure religion.

10. In what sense is Christ present in the sacrament?

In the spiritual sense in which He said: "Where two or three are gathered together in my name, there am I in the midst of them," "Lo, I am with you al-

ways, unto the end of the world." (Matt. xviii. 20; xxviii. 20; John xiv. 3-20.)

11. *Do the bread and wine of the sacrament confer grace and salvation upon the recipient?*

Not in the absence of penitence and faith on his part. Grace is God's gift to the penitent and believing.

12. *What does St. Paul say of him who unworthily partakes of the Holy Supper?*

He says that "he eateth and drinketh damnation (condemnation) to himself." (1 Cor. xi. 29.)

13. *What is it to eat and drink "unworthily"?*

It is to do it in a gross, carnal manner, "not discerning the Lord's body."

14. *How should we prepare for the Communion?*

By self examination, penitence, prayer, and renewed consecration to Christ. (1 Cor. xi. 28; Rom. xii. 1; Heb. x. 22.)

LESSON 40. PRAYER AND THE SPIRITUAL LIFE.

1. *What is Christian Prayer?*

It is the asking of God for those things that we desire and need and that are promised to us.

2. *What are the requisites of acceptable prayer?*

Sincerity, humility, contrition for sin, pure intention, importunity, submission to God, faith in Christ and the inspiration of the Holy Spirit. (Psa. lxvi. 18; Isa. xxix. 13; lxvi. 2; Mark xi. 22-24; Luke xviii. 1-14; John xiv. 13; Rom. viii. 36; James. iv. 3; 1 John i. 9; v. 14; Jude 20.)

3. *Is "the Lord's Prayer" required on all occasions?*

Evidently not; for the Apostles do not refer to it among their many prayers. Hence it should be considered as a general model of simplicity and propriety rather than a binding form. Each soul is exhorted to pour itself out in prayer. (Psa. lxii. 8; Matt. vi. 7-13.)

4. *Is any bodily posture in prayer prescribed?*

No. But the examples of "kneeling" set by inspired prophets and Apostles, and by our Lord, are worthy of imitation, as an expression of a proper humility.

5. What is the faith required in prayer?

It is a belief and trust in God and His promises, and in Jesus Christ, by whom alone we can have access to the Father. (Mark ix. 23, 24; xi. 24; John xiv. 6; Heb. xi. 6; Eph. ii. 18.)

6. Are there any limits to acceptable prayer?

Yes; we must ask within the limits of Divine revelation and promise. (Matt. xviii. 19, 20; 1 John v. 14.)

7. May we ask for things that would involve an interruption of the course of nature?

Yes, whenever prompted thereto as were the holy men of old. (1 Kings xvii. 21; xviii. 36-45; Dan. ii. 5-18; Acts x. 40; xii. 5-10.)

8. Will the prayer of faith always save the sick?

So St. James teaches (chap. v. 14). But such prayers are more than ordinary desires; they are "the effectual fervent prayers of the righteous"—the prayers "inwrought" by the Holy Ghost.

9. Should surgical or medical aid be discarded when we pray for the sick?

By no means. (Isa. xxxviii. 5, 21; James v. 14.) It is a law of God that we should help ourselves as far as we can with the means that He has given us.

10. Should we pray for any besides ourselves?

Our Lord requires us to pray for enemies (Matt. v. 44); and St. Paul teaches that we should pray for all mankind. (1 Tim. i. 1, 8.)

11. Will Christian prayers secure the conversion of sinners?

They will bring upon them the convicting Spirit; but their conversion depends upon their voluntary obedience to these convictions.

12. Should prayer be private or public?

It should be both. (Matt. vi. 5, 6; John xvii.; Acts i. 14.)

13. *How often should we pray?*

The spirit of prayer should be abiding, and the exercise of it be daily and frequently as occasion is afforded. (Psa. cxix. 164; Luke xviii. 1; 1 Thess. v. 17.)

14. *May all mankind pray to God?*

It is both their privilege and duty. (Isa. xlvi. 22; Rom. x. 12; 1 Tim. ii. 8.)

15. *What are the ordinary benefits of prayer?*

It leads us to reflect upon our moral state and needs; it enkindles holy aspirations; it tends to shield us against evil influences and associations; it brings us near to God; it brings to us answers of peace and comfort; it increases our fellowship with devout souls; it brings help and sustenance to our spiritual life.

16. *What is the Spiritual Life?*

It is that new activity and direction given to our spiritual faculties by the resurrection-power of the Holy Spirit. "the life of faith in the Son of God;" "the life that is hid with Christ in God;" the life of fellowship with God; "the life eternal" begun in the soul here, to be continued in Heaven. (Eph. ii. 1-6; Col. iii. 1-3; Gal. ii. 20; 1 John v. 11, 12; John iii. 5, 16.)

LESSON 41. THE LOVE AND WORSHIP OF GOD.

1. *What is God's highest demand of us?*

He requires us to love Him supremely, to worship Him in spirit and truth, and to serve Him in all things. (Mark xii. 29, 30; Luke iv. 8; 1 Cor. x. 31; Psa. c. 2.)

2. *What is involved in loving God?*

It includes admiration of His character, gratitude for His favors, a desire to please Him, and delight in His fellowship.

3. Can we love the Unseen God?

Yes; as we love the excellent of other ages of whom we have only read. (1 Pet. i. 8.)

4. How may our love to God be manifested?

By fervent worship and filial devotion.

5. What is religious worship?

It is the feeling and expression of reverence, gratitude, and devotion to God.

6. What is it to praise God?

It is to recognize and adore His perfections, to render thanks to Him for His gracious gifts, and to declare to others "His excellent greatness and goodness."

7. May our praise be expressed in songs accompanied by instruments of music?

Such forms of praise were accepted by Him in ancient times (Exod. xv. 1; 2 Chron. v. 12-14); they were continued through the prophetic age and sanctioned by our Lord (Matt. xxvi. 30); the inspired Psalmist summoned all to praise God with accompanying instruments (Psa. cxlviii.-cl.); psalms, hymns, and spiritual songs are commended to all Christians by St. Paul (Eph. v. 19); and experience has shown that the Divine blessings fall richly upon worshipping congregations.

8. What are the advantages of closet worship?

When alone with God, we may forget all surroundings and approach Him as the Searcher of hearts; our sincerity is proved; our prayers become more specific and familiar; we enter into the most delightful communion with Him; and we receive His gracious and open reward. (Matt. vi. 6.)

9. What are the advantages of family worship?

In this, domestic love is increased and sanctified; parents become better fitted for all duties; children are subdued under the hallowing sense of the Divine presence; domestics, friends, and all are united in common sympathies, and aided in forming and maintaining Christian characters.

10. *What are the advantages of public worship?*

By this, the sympathies of communities are broadened; feuds are subdued; strangers are assimilated into the Christian fraternity; the general tone of piety is heightened and somewhat equalized by quickening the languid and worldly, by helping the weak and discouraged, and by comforting the sad; and the effectiveness of the church as a missionary force, is maintained and increased.

11. *How often should we engage in Divine worship?*

As individuals, we should "wait upon God continually" (Hosea xii. 6; 1 Thess. v. 17, 18); we should have set times for private devotion (Psa. lv. 17; Dan. vi. 10; Acts x. 9). Family worship should be maintained daily (Deut. vi. 7; Job i. 5). Public worship ought to be observed every Sabbath day by all who are able to attend (Lev. xix. 30; Luke iv. 16; Acts xx. 7). No opportunity for social worship should be lost. (Heb. x. 25.)

12. *What is it to serve God?*

His service includes acts of worship, and a full and hearty obedience to all of His commandments; so that whether we eat or drink or whatsoever we do, all shall be done for the glory of God—in accordance with His natural and moral laws. (Rom. xii. 6-17; 1 Cor. x. 31.)

13. *May our service of God in common things be acceptable to Him as worship?*

Yes; but not as a substitute for worship. (1 Sam. xv. 22; Luke xi. 42.)

14. *What will be the outcome of loving and serving God?*

God will be honored and will bless us; our spiritual character will be developed and matured; and we shall become fitted for the society of the blessed who worship Him in Heaven. (Rev. iv. 2-11.)

15. *Why should we praise and serve God?*

Because the beauty of His character and the proofs of His love demand this of us.

LESSON 42. THE SABBATH AND SANCTUARY.

1. What is the meaning of Sabbath?

It means the Rest-day,—every seventh day set apart for rest from worldly toil, and for religious worship.

2. What people observe a seventh-day rest?

The Christians, Jews, and Mohammedans.

3. Do all observe the same day?

Christians generally observe the first day of the week, the Jews and a few Christians observe the seventh day, and the Mohammedans keep the sixth day.

4. Is it practicable for all to keep the same time?

No; for while it is day on one side of the globe it is night on the other side; and if two parties should migrate from the same place, the one going eastward and the other to the west, and both keeping holy every seventh day, they would find that when they met on the opposite side of the globe they were not keeping the same day, and that neither of them was keeping their original Sabbath hours.

5. What was the origin of Sabbath observance?

It is traceable through history to the early ages and to the Holy Scriptures.

6. Is the Sabbath a Mosaic institution?

It was observed by the Hebrews before they received the laws of Moses; and he ascribed it to a Divine enactment. (Exod. xvi. 22-30; Gen. ii. 1-3.)

7. What was the design of the Sabbath?

It was designed to commemorate God's rest from preparing the earth for man's abode, and to promote the spiritual, moral, mental, and physical welfare of mankind.

8. Does the Sabbath appear among the Mosaic institutions as local and temporary?

No; it was enacted by the voice of God from the clouds above Mt. Sinai, and afterwards written by

His finger on a tablet of stone, as a permanent and universal law. (Exod. xx. 8-11; xxiv. 12; xxxi. 12-18.)

9. *What does this law prohibit and require?*

It prohibits worldly employment, and requires Divine worship on the holy-day. (Exod. xx. 8-11; xxiii. 12; xxxi. 14-16; Numb. xxviii. 9-10.)

10. *By what penalty was this law enforced?*

By the death-penalty. (Exod. xxxi. 14-15; Numb. xv. 32-36.)

11. *Did God re-enforce this law by His prophets?*

He did by Isaiah, Ezekiel, and Nehemiah; promising blessings to those who kept His Sabbath, and denouncing woes against those who desecrated it. (Isa. lvi. 2; lviii. 13; Ezek. xx. 11-13; xliv. 24; Neh. ix. 13-14; x. 31.)

12. *Did Christ repeal or change the Sabbath law?*

No; He declared that "the Sabbath was made for man"; but He rescued it from the superstitious interpretation of hypocrites who would not permit works of necessity and mercy on that day. (Matt. v. 17-20; Mark ii. 23-28; Luke vi. 6-10; xiii. 10-17.)

13. *Did Christ keep the Sabbath holy?*

He did, both worshipping and teaching in the sanctuaries on the Sabbath. (Luke iv. 16.)

14. *Did the Apostles and early Christians continue to keep the seventh day as the Sabbath?*

For a time they evidently kept both the seventh day and the first day of the week holy;—the first day, in commemoration of the resurrection of Christ. But after the Jews violently persecuted them, and were themselves as a nation dispersed by the Romans, the Christians kept only the first day of the week as the Rest-day. (John xx. 19; Acts xviii. 4; xx. 7; 1 Cor. xvi. 2.)

15. *What is a sanctuary?*

It is a holy place set apart for Divine worship.

16. *Has God approved of the erection and consecration of houses of worship?*

He required Moses to construct a sanctuary, and approved of the temples at Jerusalem by granting special favors there; our Lord also blessed one who had built a synagogue. (Exod. xxv. 1-8; xl. 33-35; 1 Chron. xxxviii. 6; 2 Chron. v. 12-14; Luke vii. 5.)

17. Ought Christians to maintain houses of worship?

This duty is implied in many passages of Scripture. (Lev. xix. 30; Psa. cl. 1; Neh. xiii. 11; Heb. x. 22-25; 1 Tim. iii. 15.)

LESSON 43. CHRISTIAN MORALITY OR ETHICS.

1. What is the practical every-day manifestation of true Christian character?

It is obedience to the moral precepts of Christ, and the exhibition of Christian virtues.

2. Can one be religious without being moral?

Grossly immoral and profane persons may recite prayers and perform religious acts; but none can be truly religious in heart without being holy in life. (Matt. xxiii. 14, 23-28.)

3. Can one be moral without being religious?

Through hereditary, educational, and social influences, and from worldly motives, persons may obey the rules of social morality; but one who is wholly moral obeys Divine as well as human laws. (Mark x. 17-22.)

4. What distinguishes Moral from Religious science?

Moral science relates to the common social laws of life, while Religious science includes these and the duties that we owe to God.

5. What is the source of Moral or Ethical science?

It originates in the sense of right and wrong, of duty and obligation, with which God has endowed humanity; but its laws have been formulated by wise men who have observed the effects of good and bad actions.

6. Have all nations a Moral science?

Not a written one; but all have underlying principles or sentiments of rectitude and humanity, with many variations in their expression and application.

7. *What distinction is notable between "the Golden Rule" of Christ and that of Confucius?*

Christ's rule is Positive—requiring us to do good to others, as we would wish them to do unto us; while that of Confucius is merely Negative, forbidding to do to others what one would not like to have done to himself.

8. *What distinguishes Christian Morality from other Moral science?*

The moral precepts of Christ are higher in their nature, broader in their scope, an essential part of His religion, enforced by its sanctions, and recorded in permanent form for the government of mankind in all ages and nations.

9. *Name some of the Christian virtues?*

Prominent among them are temperance, purity, truthfulness, honesty, fidelity, industry, justice, mercy, and philanthropy.

10. *What does Temperance include?*

It includes the restraint of all our appetites and passions within healthful and virtuous limits, and abstinence from everything poisonous or harmful to body, mind, or society.

11. *Is the Truthfulness required, absolute and binding under all circumstances?*

In all ordinary circumstances it is; but in the extraordinary cases of attack by enemies, insane persons, or ferocious beasts, strategy, or deception is allowed in defence of life or property.

12. *What of Honesty and Fidelity?*

These are imperatively demanded of all Christians. No fraudulent, dishonest, or perjured person can be a Christian. (1 Cor. vi. 9-11.)

13. *What of Industry, Thrift, and Philanthropy?*

These, too, are made indispensable to the Christian

character and hope. (John v. 17; Rom. xii. 11; 1 Thess. iv. 10-12; 2 Thess. iii. 10-12; 1 Tim. v. 8; Heb. xiii. 16.)

14. *What are all Christians required to maintain in common life?*

“A conscience void of offence towards God and man.” (Acts xxiv. 16; 2 Cor. i. 12; 1 Tim. i. 19; Heb. x. 22; xiii. 18; 1 Pet. iii. 16.)

15. *What constitutes a good conscience?*

A mind enlightened by the word of God; a habit of self-examination and comparison of our life with His word; prompt self-condemnation of wrong in ourselves; and a constant endeavor to do right in all things. (Acts xxiii. 1; 2 Cor. iv. 2; 1 Tim. iii. 9; Heb. ix. 14.)

16. *What is a “weak, defiled, evil, or seared conscience”?*

A “weak” conscience is one partly enlightened, untrained in action, and scrupulous in trifles or careless in important things; a “defiled conscience” is one that consents to do things which it secretly condemns (1 Cor. viii. 7); an “evil conscience” is one that acts capriciously; and a “seared” conscience is one that has ceased from all sensitiveness about sin. (Heb. x. 22; 1 Tim. iii. 4.)

LESSON 44. BENEVOLENCE AND BENEFICENCE.

1. *Will you define Benevolence and Beneficence?*

Benevolence means “good-will,” or disposition to do good to others; beneficence is the actual doing of this good.

2. *What great exhibition of His benevolence and beneficence has God given to man?*

He has shown His benevolence in the gift of life with its joys; but in the gift of His only begotten Son, Jesus Christ, to suffer and die for our salvation, He has shown the most wonderful love. (John iii. 16.)

3. With what song did the angels celebrate the advent of Christ?

They sang: "Glory to God in the highest, and on earth peace and good-will toward man." (Luke ii. 13-14.)

4. Did Christ exhibit a benevolent spirit?

He went about doing good to the bodies and souls of mankind, healing their maladies, instructing the ignorant, comforting the mourners, and striving to win all to the paths of holiness (Acts x. 38; Matt. iv. 23); and last of all, He gave Himself to die as our Redeemer. (Gal. i. 4.)

5. Did Christ require beneficence of His followers?

He required all to love their neighbors as themselves; to love even their enemies; to feed the hungry, clothe the naked, visit the sick, and to give of their earthly substance freely as they had received; and He charged His Apostles to go into all the world, healing the sick and preaching His Gospel to every creature. (Matt. v. 6, 19-20, 44; x. 7-8; xxviii. 19; Luke vi. 30-36; xvi. 9.)

6. Did the Apostles obey these commands?

The record shows that they wrought many miracles of healing, and preached the Gospel in many lands. (Mark xvi. 20; Acts ii. 4-6, 40; iii. 1-8; v. 12-16.)

7. What example of beneficence was set by the early converts to Christianity?

They shared their goods with their poorer brethren and were active in doing good. (Acts iv. 32-37; vi. 1-7; ix. 36; xxiv. 17.)

8. What charge did the Apostles give to their converts?

They charged all to do good to all men; to be hospitable to strangers; and to give freely of their goods for the relief of the needy. (Rom. xii. 10-15; Gal. vi. 10; 1 Tim. vi. 17-19; Heb. xiii. 16; James i. 27.)

9. Is the Hebrew standard of giving one-tenth, a law binding upon Christians?

No; but instead of this we have the higher, wiser, better, and more prolific rule of giving "as God hath prospered us,"—which means, in some cases, perhaps nine-tenths. (1 Cor. xiii. 3, 13; xvi. 1, 2; 1 John iii. 14–16; iv. 7, 11.)

10. What are we required to do for the souls of our fellow-men?

We are required to instruct the ignorant; reprove and warn the sinful, and proclaim the glad tidings of salvation to all; we are also in duty bound to contribute of our means for sending missionaries and teachers to "the regions beyond." (1 Thess. v. 14; Eph. v. 11; Col. 1. 28; 2 Cor. x. 16.)

11. What must we do for their bodily wants?

We ought to aid them in business, to relieve the distressed, to care for the helpless, the sick, and the aged.

12. Are these duties fulfilled in our day?

They are partially, by private and public efforts, to evangelize the world; by the support of missionary and educational agencies; by maintaining asylums for orphans, and hospitals for the sick and insane; and by munificent contributions for the poor, famine-stricken and afflicted people of all lands.

13. Are Christians benefited by their beneficence?

They find it "more blessed to give than to receive" (Acts xx. 35); they have the satisfaction of right-doing (Prov. xiv. 14); their sympathies are expanded; they become more considerate of others; more just and generous; they feel the Divine approval (Heb. xiii. 16); they become more industrious, and hence the giving Christian nations have become the most prosperous in the whole world.

14. By what final consideration did Christ enforce His demand for beneficence?

He taught that our works will determine our character and influence our destiny in the future life. (Matt. xxv. 31–46.)

LESSON 45. MARRIAGE—DIVORCEMENT.

1. *What is the Bible idea of Marriage?*

It is the covenanted union of a man and woman in family relation, as husband and wife.

2. *What was the origin of this institution?*

It originated with the Creator, who made Adam and Eve, and gave them to each other. (Gen. ii. 21-24.)

3. *What is the basis of a true Marriage?*

It is a mutual esteem and affection for each other; confidence in each other's fidelity; and a belief in their physical and mental adaptation to each other in this relation.

4. *What does St. Paul declare of Marriage?*

He says: "It is honorable in all." (Heb. xiii. 4.)

5. *Does the Bible sanction bigamy or polygamy?*

No; it does not approve of the polygamous practices of the Hebrew patriarchs and kings, but records the troubles and miseries into which they were brought by them; and it clearly condemns polygamy. (Deut. xvii. 17; Eccles. ix. 9; Matt. xix. 3-6; 1 Tim. iii. 12.)

6. *Is Polygamy consistent with nature?*

No; for by natural law the number of the sexes is nearly equal—the males slightly preponderating: hence for men to take a plurality of wives is to rob other men of natural or God-given rights, and also bring slavery to woman, confusion to households, and lawlessness to children.

7. *What does God require of Husbands?*

That they shall "love their wives as Christ loved the church," and be faithful to them in all things. (Eph. v. 23-31; 1 Tim. v. 5.)

8. *What is demanded of Wives?*

That they shall reverence and love their husbands and make their homes thrifty and happy. (Eph. v. 22;

Col. iii. 18; 1 Tim. v. 4; Titus ii. 5; Prov. xxxi. 10-31.)

9. What is required of them as Parents?

That they love their children; provide for their comfort; instruct them in Divine knowledge, and train them up in the ways of piety and thrift. (Gen. xviii. 19; Deut. vi. 7; Prov. xix. 18; xxii. 6; Eph. vi. 4.)

10. What are the duties of Children?

They must reverence, honor, obey, and love their parents. (Exod. xx. 12; Eph. vi. 1-3; Luke ii. 51-52.)

11. What does the seventh commandment forbid?

It forbids all violations of the marriage vow.

12. In the Mosaic law, what was the penalty of adultery?

It was death to both parties. (Lev. xx. 10-12.)

13. Did the Mosaic law permit divorce?

It allowed a man to send away his wife with a written discharge from the marriage covenant, if he found in her impurity or unfitness for his companionship and home. (Deut. xxiv. 1.)

14. What did Christ say of this permission?

He told the Jews that it was granted by Moses because of the hardness of their heart; and hence it was a merciful relief from a life of misery; but, He added, it was not so in the beginning, and He virtually renewed the marriage law as one binding during the life of the parties. (Matt. xix. 3-9.)

15. Does Christianity allow of divorce except for the violation of the Marriage vow?

It does not. Yet St. Paul allows that if the heathen partner of a Christian chooses to desert him or her, for that reason, the Christian is, by this desertion, set free from the marriage vow. (1 Cor. vii. 10-15.)

16. Has civil government the right to grant divorces for other than Scripture reasons?

The assumption of such a right is doubtful, and therefore reprehensible. Marriage is a religious as

well as civil contract, and no power of earth can annul a covenant with Heaven. Civil governments have the right to punish adulterers, and the duty of regulating property interests as well as of providing for the custody and education of children that are abandoned by either parent. But while regulating these temporal interests, the right of the State to decree absolute divorces so that the unfaithful parties can marry again is one that can well be questioned and denied.

LESSON 46. CHURCH AND STATE.

1. *Our last lesson brought us to question the right of a civil government to set aside a religious covenant; what, then, are the relations of Church and State?*

They are friendly and co-operative; the one caring for the spiritual and eternal, and the other for the bodily and temporal; and both aiming to secure the highest welfare of mankind.

2. *Did Christ assume temporal sovereignty?*

No. He declared that His kingdom is not of this world,—a kingdom in the heart of his followers; and He refused an earthly crown. (Mark i. 14-15; Luke xvii. 21; John vi. 15; xviii. 36.)

3. *What did the Prophets and Apostles declare concerning the kingdom of Christ?*

They declared that it consisted not in meat and drink (temporalities), but is “righteousness, peace, and joy in the Holy Ghost,”—one into which the wicked cannot enter except by repentance and faith, and one that continues forever. (Dan. ii. 44; vii. 27; Psa. ii. 6-12; xlvi. 6-7; Rom. xiv. 17; 1 Cor. vi. 9.)

4. *What relation, then, does Christianity sustain to civil government?*

It is that of a counsellor, friend, and aid. It creates in the hearts of mankind a love for virtue, law, and order, and a respect for rulers and loyalty to government; and it also teaches that civil govern-

ment is a Divine institution, whose laws and ordinances and officers must be just and merciful. (Rom. xiii. 1-7; 2 Sam. xxiii. 3.)

5. Upon what basis rests the right of a government to levy taxes and to exact military service?

This rests upon the natural God given right of self-protection, which belongs to communities as well as to individuals.

6. What is the proper sphere of civil government?

It is limited to the temporal or earthly interests of mankind, protecting persons and property; caring for health, education, and subsistence; promoting peace, restraining and punishing vice and crime.

7. Is capital punishment lawful and right?

It is an ordinance of God. (Gen. ix. 3-6; Numb. xxxv.; Rom. xiii. 1-4.)

8. Can Christian nations rightfully wage war?

They can in self-defence—as rightfully as a man may, by force, repel the assaults of a wild beast or savage man: it is also right to punish wicked nations for aggressions upon the rights and lives of citizens of other nations.

9. What can be said in support of wars for the acquisition of territory or other property?

Nothing whatever. Such acts are condemned by Christianity, and are no better than robbery and murder by private individuals who covet their neighbours' possessions.

10. Is popular resistance to rulers ever justifiable?

It can be justifiable only when rulers are wicked or unfaithful to their duties; and when petition, remonstrance, and persuasion utterly fail to correct these evils.

11. Are nations responsible to God for their acts?

This is plainly taught in the promises and threatenings of God to nations, and in the providential fulfilment of them.

12. In a Republic, what are the duties of Christian citizens?

Their duties are the same as those of other citizens: they should know the laws and obey them; vote intelligently and patriotically for suitable legislators and officers; accept of official responsibilities; and be exemplary in all positions.

13. May the Church appeal to the State for aid in its support and extension?

If it should so far forget its Heavenly origin and mission as to do this, the appeal should be promptly rejected; for the kingdom of Christ needs no sword of aggressiveness, nor gold collected by taxes for its support.

14. What is the limit of State duty to the Church?

It is its duty to protect its citizens unmolested in their assemblies for worship; to protect them, as all others, from the assaults of the wicked; to protect their houses of worship, schools, hospitals, and homes from the hands of villainy; and to secure to them and to all people the right of worshipping God as they choose, so long as they do not annoy or injure others.

LESSON 47. TEMPTATION, CONFLICT, PERSEVERANCE.

1. What is the meaning of the word Temptation?

It means a trial or test of character, whether by direct assault for this end, or by allurements or enticements to evil.

2. How are we to understand those texts of Scripture which say that God was tempted?

Temptation in this case means a trial of patience and a provocation to destroy those who abused His mercies. (Exod. xvii. 2; Deut. vi. 16; Mal. iii. 15; Matt. iv. 7; 1 Cor. x. 9; James i. 13.)

3. What temptations did our first parents meet?

They were of two kinds; the first being a test of their virtuous self-denial and loyalty to God, by means of the alluring fruit of the forbidden tree that was ever before them; the other was an enticement

to sin under the promise of gaining knowledge and pleasure; and this was presented by Satan.

4. Did God tempt Abraham to sin?

No; for while the thing required of him was contrary to nature, God only wished to test his faith and affection; and hence He stopped him short of a sinful act. (Gen. xxii. 1-18.)

5. Does God tempt anybody to sin?

No; the thing is impossible. (Deut. xxxii. 4; James i. 13.)

6. Whence come the temptations that are common to man?

Trials or tests of character may come from God, and from His disciplinary providences; some of them come from the disorders of the world through the introduction of evil, such as earthquakes, cyclones, famines, etc. (Gen. iii. 17-18.); but solicitations to sin come from our own fallen natures, or from Satan and his servants. (James i. 14; 1 Tim. vi. 9; 1 Thess. iii. 5.)

7. Is Satan, the tempter, a real person, or only a personification of evil?

The Sacred writers always refer to him as a real person—the chief of the fallen angels; and any interpretation of these many texts that would destroy the idea of personality is not only violative of the laws of language, but would involve the destruction of all personality, whether of God or man.

8. What spiritual foes assail Christians?

Our Lord warned His followers that they would meet with opponents among their kindred; and St. Paul says: "We wrestle against principalities, powers, the rulers of the darkness of this world, and spiritual wickedness (or wicked spirits) in high places." (Matt. x. 22, 36; Eph. vi. 12.)

9. Were Christ's temptations like those which assail His followers?

He was "tempted in all points" of bodily appetites,

ambition, and presumption, "as we are, yet without sin." (Matt. iv. 1-11; Heb. iii. 18; iv. 15.)

10. *What was the result of Christ's temptation?*

He came out of it like pure gold from the crucible. Satan found nothing weak or sinful in Him (John xiv. 30); and mankind may learn from Him that if Christ dwell in their hearts, they may also have complete victory over all evil. (Heb. ii. 10, 11, 18; xii. 3; 1 Pet. ii. 21-24.)

11. *Why do Satan and sinners tempt those who seek to be holy?*

Because of their envy and hatred.

12. *Why does God allow them to do this mischief?*

We cannot tell, "for now we see through a glass darkly;" but perhaps when Satan and his imps have received their just punishment, and the eternal kingdom of righteousness is established, we shall know. (John xiii. 7; 1 Cor. xiii. 12; 1 John iii. 2.)

13. *What protection against evil does God offer us?*

He offers us a complete armor, in which we may ward off all the fiery darts of the wicked one. (Eph. vi. 13-18.)

14. *Are Christians in danger of being overcome by their adversary and of being finally lost?*

The reality of this peril forms the basis of the many warnings and admonitions against apostasy which abound in the Scriptures. (1 Chron. xxviii. 9; Ezek. xxxiii. 11-13; John xv. 6; Rom. xi. 21-22; 1 Cor. ix. 27; 2 Cor. vi. 1; Gal. v. 4; 1 Tim. i. 18-20; Heb. x. 38, 39; 2 Pet. iii. 17.)

15. *Unto whom is final salvation promised?*

It is promised only to those who "overcome the wicked one," "endure to the end" and are "faithful unto death." (Matt. xxiv. 13; Heb. iii. 14; 2 Pet. i. 10-11; Rev. ii. 10.)

LESSON 48. GROWTH, MATURITY, PERFECTION.

1. *In respect to spiritual attainments, what are new converts to Christ said to be?*

They are called "babes in Christ." (1 Cor. iii. 1; 1 Pet. ii. 2.)

2. *As such, what are they exhorted to do?*

To "grow in grace and knowledge," and go on to perfection. (Eph. iv. 13-15; 1 Pet. ii. 2; 2 Pet. iii. 18.)

3. *What was St. Paul's prayer for the Thessalonians?*

He prayed that God would "sanctify them wholly and preserve them blameless." (1 Thess. v. 23.)

4. *Did Christ ask the same for His followers?*

He prayed the Father to "sanctify them, and keep them from evil in the world." (John xvii. 15-17.)

5. *What is the meaning of "sanctify"?*

It means to set apart from common uses; to cleanse, and consecrate to God. (Gen. ii. 3; Exo. xxviii. 41; 1 Cor. vi. 11; Heb. x. 10.)

6. *What does St. Paul say that Christ is to us?*

He says that He is "wisdom, righteousness, sanctification and redemption." (1 Cor. i. 30.)

7. *Are Christians sanctified when converted?*

They are then consecrated to God, and called "saints"—"the sanctified in Christ." (Rom. i. 7; 1 Cor. vi. 11; Heb. ii. 10; Jude 1.)

8. *Are they then sanctified "wholly"?*

They probably are, so far as their knowledge of themselves and of their intentions penetrates. (1 John iii. 9.)

9. *Can one be sinful and holy at the same time?*

Not in the strictest or absolute sense. He must choose one or the other; and his choice determines his character. One may be learned, and yet ignorant of many things; so he may be holy in intention and life, and yet be conscious of many defects.

10. *Does sin reign in the regenerate soul?*

No. Defects and faults may remain there as the results of hereditary depravity and sinful habits, but they have no dominion over him. (Rom. vi. 11-14; vii. 20-25; viii. 11-14; Gal. v. 16-25; 1 John iii. 6-10.)

11. *Can we be saved from all sin in this life?*

"The blood of Jesus Christ cleanseth from all sin." (1 John i. 7; Heb. vii. 25; Rom. vi. 22; 1 Thess. ii. 10.)

12. *What are the means of entire sanctification?*

The Truth of God enlightening the mind, and the Spirit of God operating upon the conscience, will, and affections; and these forces work in all hearts that welcome them and co-operate with them. (John xvii. 17; 2 Thess. ii. 13; 1 Pet. i. 2; Phil. ii. 13.)

13. *Is entire sanctification obtained by growth?*

There is a growth in desire for it, in conviction of its need, and in knowledge of Christ that precedes this; but the blessing itself is the free gift of God to the yearning and believing heart. (Acts xv. 9; Rom. v. 2; Eph. ii. 8, 9.)

14. *What are the evidences of entire sanctification?*

Completeness in Christ (Col. ii. 10); the possession of "the fruits of the Spirit" (Gal. v. 22-24); maturity of mind and character (1 Cor. xiv. 20; Eph. iv. 12-15; Heb. vi. 12-14); purity of heart and life (Matt. v. 8; 2 Pet. i. 4; 1 John v. 4); habitual obedience to God (1 John ii. 5); spiritual rest (Phil. iv. 6, 7; Heb. iv. 3); abiding in Christ (John xv. 4-8; Eph. iii. 15-19); and "perfect love" to God and man (Mark xii. 30-33; 1 John iv. 16-18.)

15. *Can we become perfect Christians in this life?*

We are required to be (Matt. v. 48; xix. 21; Heb. vi. 1). But perfection of Christian character does not imply perfect health and soundness of either body or mind; hence many natural defects may remain while the intentions are pure; and, while conscious of many imperfections, one may be free from all condemnation. (Rom. viii. 1, 2.)

16. "*Who is sufficient for these things?*"

Without Christ we can do nothing; "our sufficiency is of God." (John xv. 5; 2 Cor. iii. 5; xii. 10; Phil. iv. 13.)

17. *Ought entire sanctification to be professed?*

Why not this as well as justification or regeneration, since it is God's work? (Psa. lxvi. 16; Matt. x. 32; Rom. v. 1, 2; viii. 2; 2 Cor. iii. 18; xii. 1-12; 1 Tim. vi. 12; 1 John i. 3-7.) The truly saved will exhibit a real humility and magnify Christ by this testimony to His grace.

LESSON 49. DEATH AND RESURRECTION.

1. *What is the meaning of Life and Death?*

"Life" describes the state of a body whose organs are capable of exercising their natural functions, or the state of a soul whose entire faculties are in a healthful and active state; while "Death" describes a state in which body or soul is deprived of these powers of action.

2. *What is the Source of life?*

It must have come from the living and eternal God (Acts xvii. 28); for it obviously could not originate itself nor be produced from lifeless matter.

3. *In the death of man, what occurs?*

The body, deprived of its source of life, sinks into decay and final dissolution.

4. *Is death the end of existence?*

No; a dead body is still a complete body.

5. *What is meant by "spiritual death"?*

This means the state into which a soul falls when separated by sin from God;—a state in which the moral and religious faculties have ceased from their proper action towards God and righteousness.

6. *Does the intellectual or spiritual nature of man die with the body?*

No one can affirm that it does. The declaration of the prophet that "the soul that sinneth shall die"

clearly means only that the identical person that sins shall bear his punishment, and not the father for the son, nor the son for the father (Ezek. xviii. 4); and the declaration of "the Preacher" that "the dead know not anything, and have no more reward under the sun" (Eccles. ix. 5, 10) evidently refers to their knowledge of the affairs of this world.

7. *Does the soul sleep with the body in death?*

When the sacred writers call death "a sleep," it is always with reference to the saints, who have fallen asleep in Jesus and are at rest from the toils, cares, and conflicts of this life. (1 Cor. xv. 51; 1 Thess. iv. 14; v. 10)

8. *Do the Scriptures clearly teach that the dead retain their consciousness?*

This is taught in the most distinct terms. Christ speaks of the ancient patriarchs as still "living" and enjoying God. (Luke xx. 38.) Moses and Elias return to earth long ages after they lived here as men, and are heard conversing with Christ. (Matt. xvii. 3.) Abraham and Lazarus rejoice and converse, and Dives suffers and laments after death. (Luke xvi. 19-25.) A Paradise of bliss was promised to the penitent thief after his death. (Luke xxiii. 43.) Paul desired "to die" or "depart" and be with Christ, which is "gain" and "far better" than life here. (2 Cor. v. 1-8; Phil. i. 23; Rom. viii. 38, 39.) John, in vision, saw the souls of those who had died for Christ, and heard their prayers. (Rev. xx. 4.) The consciousness of the dead, and their susceptibility of joy and pain, are manifest in all of these and other texts.

9. *Where does the soul go when it leaves the body?*

It "returns to God." (1 Kings xvii. 21; Eccles. xii. 7; Luke xxiii. 46; Acts vii. 59; 2 Cor. v. 8.) The Hebrew writers mention "Sheol," and the Greek writers "Hades," as the place of the dead; but this primarily alludes to the grave. Spirits need no material abode.

10. Why do mankind generally fear death?

Partly from the natural shrinking from suffering, partly from their unwillingness to let go of worldly possessions, and partly from the fear of meeting God, unto whom they must give account of their lives. (Prov. xiv. 32; Isa. xxxiii. 14; 1 Cor. xv. 56; Heb. ii. 14, 15.)

11. Is the resurrection body to be identical with our present body?

Change will come to it, adapting it to its new conditions or surroundings; but this change will not affect its "identity"; for it is the same body which served God or sinned against Him, that will be rewarded or punished with the soul. (1 Cor. xv. 42-44; Rom. ii. 6; vi. 12; 1 Cor. vi. 13-20; 2 Cor. iv. 10; v. 10; Gal. vi. 7, 8.)

12. Is the resurrection of the body credible?

It should not be less credible than the annual resurrection of vegetable and insect life in our cold latitudes, or than the resurrection of the caterpillar from the chrysalis; and, as a doctrine of God, it should be believed, because with Him all things are possible, and He is true, and will fulfil His word.

LESSON 50. THE GENERAL AND FINAL JUDGMENT.**1. Are mankind accountable to God for their voluntary actions?**

So the Holy Scriptures teach (Matt. xii. 36; Acts xvii. 31; Rom. xiv. 12; Heb. xiii. 17); and this harmonizes with the fact that we are under the dominion of natural law and subject to its rewards and penalties.

2. What is the basis of our accountability?

It is founded upon God's claims upon us as His intelligent creatures, and our corresponding obligations.

3. What is the measure of our accountability?

It doubtless measures up to our knowledge of right and wrong, and our ability to do right and to refrain from doing wrong.

4. *Is right doing fully rewarded in this life?*

Evidently not; for some excellent people and benefactors of mankind have suffered want and pain and cruel tortures and deaths from the violence of the wicked. (Heb. xi. 33-40.)

5. *Is wickedness always punished in this life?*

No. Some of the most corrupt and villainous tyrants have luxuriated in splendor, died in quiet, been buried with costly pomp, and had wonderful monuments reared to their memory. (Job xxi. 7-14; Psa. ciii. 10; lxxiii. 3-12; Eccles. viii. 11-14; Luke xvi. 19.)

6. *How can these inequalities of condition be explained?*

The rational explanation of them is, that their proper adjustment is reserved for the future world.

7. *But why should this adjustment be deferred?*

One reason for it may be that a man's full merits or demerits cannot be determined until his influence for good or evil has reached its limit—and that may be many centuries after his death. Enough of punishment is meted out to sinners here to show the holiness and justice of God; while enough of punishment is reserved to show to all that while He is long suffering, He has a future judgment in His plan. The blessings upon the righteous prove God's regard for them; and the blessings merited, but withheld, prove that He has greater rewards in store for them hereafter.

8. *Do the consciences and fears of mankind point to a future Judgment?*

They do; and these forebodings abound in heathen as well as Christian lands. (Isa. xxxiii. 14; Acts xxiv. 25; Rom. ii. 14-16.)

9. *Do the Scriptures teach that there will be a future and general Judgment of mankind?*

118 STUDIES IN CHRISTIAN DOCTRINE.

Yes; and in many vivid passages. (Eccles. xii. 14; Dan. xii. 2; Mal. iii. 17, 18; Matt. xiii. 40-43; xvi. 27; xxv. 31-33; John v. 28, 29; xii. 48; Acts xvii. 31; Heb. ix. 27.)

10. *When will this Judgment take place?*

At the end of the world, after the Gospel has been preached to all nations, the Kingdom of Christ has extended over both Jews and Gentiles, and the Church of Christ has enjoyed its thousand years of peace. (Psa. lxxii. 7; Isa. ii. 4; Matt. xiii. 49, 50; xxiv. 14; 2 Thess. i. 2-10; Rom. xi. 25, 26; Rev. xx.)

11. *Who will occupy the throne of Judgment?*

God, in the visible Christ. (John v. 22, 27; Acts x. 42; xvii. 31; Rom. ii. 16; Rev. i. 7.)

12. *Who will come before Him for Judgment?*

All of mankind, and the angels. (Matt. xxv. 32; Rom. xiv. 10-12; 1 Cor. vi. 3; 2 Cor. v. 10; Rev. xx. 12; Jude 6.)

13. *Where will this assembly be gathered?*

St. Paul represents it as in the air (1 Thess. iv. 15-17); it evidently will be where all come under one glance of His eye.

14. *What will be the form of procedure?*

It will be an open court; "the books"—the records of human lives and characters, being opened to all. (Eccles. xii. 14; Dan. vii. 9, 10; Matt. xii. 36; Rom. ii. 16; Rev. xx. 12.)

15. *Will pardoned sins be brought to light?*

God has said that they shall no more come to remembrance and are blotted out of His book. (Isa. xliv. 22; Jer. xviii. 23; xxxi. 34; Ezek. xix. 22; Heb. viii. 12; x. 17.)

16. *Will that Judgment be final?*

It is called in Scripture the "eternal judgment" (Heb. vi. 2); hence, no appeal can be taken from its decisions, and they must stand forever. (Rev. xv. 3.)

LESSON 51. THE DOOM OF THE WICKED.

1. *At the final Judgment, what doom will be pronounced upon the wicked?*

The Judge shall say to them: "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." (Matt. xxv. 41.)

2. *Was this doctrine of the future punishment of the wicked known among the ancient Hebrews?*

Moses referred to it in Deut. xxxii. 22; Job mentions the place of future punishment (chap. xxvi. 6); David declared that "the wicked shall not stand in the Judgment," but "shall be turned into Hell" (Psa. i. 5, 6; ix. 17); Solomon clearly saw the coming woe (Prov. v. 5; xiv. 32; xv. 11); Isaiah (chap. xxxiii. 14), Daniel (chap. xii. 2), and Malachi (chap. iv. 1), fully apprehended this truth.

3. *Did John the Baptist recognize this doctrine?*

He clearly referred to it in comparing the wicked to chaff, which Christ would burn with "unquenchable fire." (Matt. iii. 12.)

4. *Did Christ frequently refer to this doctrine?*

In His sermon on the mount He referred to hell three times (Matt. v. 22, 29, 30). When He sent forth His apostles, He warned them to fear only God, who has power to destroy soul and body in Hell (Matt. x. 28). He urged self-denial, in view of the danger of being cast into Hell (Matt. xviii. 9). He threatened blasphemers and hypocrites with "the damnation of Hell" (Matt. xi. 23; xxviii. 33; Mark iii. 29). He explicitly declared that the wicked "shall go away into everlasting punishment." (Matt. xiii. 49, 50; xxv. 46.)

5. *Does St. Paul give prominence to this doctrine?*

He evidently referred to it in his speech at Antioch (Acts xiii. 41); and clearly teaches it in Rom. ii. 6, 8, 9; vi. 23; 1 Cor. viii. 11; Gal. vi. 7, 8; Eph. v. 5; Phil. iii. 18, 19; Col. iii. 25; 1 Thess. v. 1-3;

2 Thess. i. 7-10; 1 Tim. v. 24; vi. 9; 2 Tim. iii. 1-7; Heb. ii. 3, 18; iv. 1, 2; vi. 4, 8; x. 26-31; xii. 29.

6. Do the other Apostles recognize this doctrine?

St. James refers to it (chap. ii. 13; iv. 12). St. Peter makes several references to it (1 Pet. iv. 4, 5, 17-18; 2 Pet. ii. 3-17). St. Jude makes three references to it in his short epistle (vs. 4-7, 14-17). St. John refers to it in 1st epistle v. 12, 16; 2 John 9-11; and in Revelation (chap. xx. 12-15, and xxi. 8) he gives vivid and fearful descriptions of the final doom of the wicked.

7. What is the meaning and design of punishment?

It means the infliction of pain upon a transgressor of law; and its design is to maintain the authority of a government by furnishing a motive for obedience to those who may feel the restraints of fear.

8. What will be the future punishment of the wicked?

It will include the loss and deprivation of all means and hopes of happiness, and the positive pain inflicted by "the wrath of God." (Matt. xvi. 26; Luke ix. 25; John iii. 36; Rom. ii. 9; Eph. v. 6; 2 Thess. i. 8; Rev. xiv. 10.)

9. Is the term "Hell-fire" to be understood literally?

Probably not; for fire could have no effect upon "a spiritual body." But it implies that there will be torment upon the wicked, of which the pain caused by fire upon our bodies is a proper symbol.

10. Will all of the lost suffer alike in Hell?

Each one shall be punished according to his deeds or demerits (2 Cor. v. 10); and this implies the grading or adjustment of the punishment to each on principles of equity; for "the just Lord will do right." (Deut. xxxii. 4; Job xxxiv. 10; Isa. xlvi. 21; Matt. xi. 24; Rev. xv. 3, 4.)

11. Do the words "destroy," "destruction," "perish," as applied to the wicked, imply the annihilation or extinction of their being or of their consciousness?

No. As applied to them in this life, they mean to cut them off and banish them from joy and life here;

and as applied to them in the future state, they mean the destruction of all their hopes of happiness and their exclusion from the joyous life of the righteous. "Everlasting punishment" (Matt. xxv. 46); implies everlasting consciousness of pain and woe.

12. *What will be the duration of the future doom of the wicked?*

It will continue forever. (1 Chron. xxviii. 9; Matt. xviii. 8; xxv. 46; 2 Thess. i. 9; Isa. xxxiii. 14.)

LESSON 52. THE HEAVEN OF THE RIGHTEOUS.

1. *In the final Judgment, what will the Judge say to the Righteous?*

He will say: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. xxv. 34.)

2. *Where is that inheritance or kingdom?*

It is in Heaven, where Christ now is.

3. *Where or what is Heaven?*

This name is applied to the arched sky—the region of clouds (Gen. i. 7, 8; Matt. xxiv. 30); to the higher region of the stars (Gen. i. 14; Josh. x. 13); and, in the phrase "Heaven of heavens" it designates the highest realms where God dwells with His holy ones (Deut. x. 14; 1 Kings viii. 27; 2 Cor. v. 1, 2; xii. 2; Heb. x. 34; xi. 16). It is always referred to as "up"—away from earth (Gen. xxviii. 12; 2 Kings ii. 1; Mark xvi. 19; John iii. 18; Acts i. 11; Heb. ix. 24); and it means the place of holiness and happiness.

4. *Will there be new heavens and earth created for the saints?*

There is room for doubt whether the statement in Isaiah lxv. 17, and quoted in 2 Peter iii. 13, is to be understood literally: for the context points to present changes in mankind, and Christ represents that the Heaven of the saints was "prepared from the foundation of the world," and that He was going away from earth there to prepare mansions for

His followers. (Matt. xxv. 34; John xiv. 1-3; Heb. xii. 2.)

5. What will become of the earth and solar system?

They will "be dissolved with fervent heat" and pass away. (Isa. xxxiv. 4; Matt. xxiv. 35; 2 Pet. iii. 10, 11; Rev. vi. 14; xx. 11.)

6. Will you mention some of the physical characteristics of the Bible Heaven?

It will be Divinely illuminated, "having no need of the sun," and "no night" (Isa. lx. 19, 20; Col. i. 12; 1 Tim. vi. 15, 16; Rev. xxi. 23; xxii. 5); it will be free from the curse of sickness, pain, and death (Isa. xxxiii. 24; Rev. xxi. 4; xxii. 3); and exempt from all want and sorrow. (Rev. vii. 16; xxii. 23.)

7. Who will dwell in that blest abode?

God will ever be manifest there (Matt. v. 8); the glorified Christ will be visible there (John xiv. 1-3; xvii. 24; Col. iii. 1; 1 John iii. 2); the holy angels dwell there (Matt. xxii. 30); and the saved of earth will be there (1 Thess. iii. 17; 1 Pet. i. 3-5); but the wicked shall be forever excluded therefrom. (Matt. vii. 21-23; Gal. v. 19-21; Rev. xx. 8; xxi. 27.)

8. What will be the bodily condition of the saved?

Their bodies will be changed from grossness to spirituality and be like Christ's glorious body (Dan. x. 5, 6; xii. 3; Matt. xiii. 43; 1 Cor. xv. 42-45; Phil. iii. 21); they shall hunger no more, thirst no more, die no more. (Rev. vii. 16, 17; xxi. 4.)

9. What will be their mental condition?

It will be one of perfect knowledge, rest, and satisfaction. (Psa. xvi. 11; xvii. 15; John xiii. 7; 1 Cor. xiii. 10-12; Heb. iv. 9; 1 John iii. 2.)

10. What will contribute to their happiness?

They will possess a rich inheritance (Matt. xix. 29; xxv. 34; Acts xxvi. 18; Rom. viii. 17, 18; Col. i. 12; 1 Pet. i. 4); they will occupy "a city that hath foundations" in "a better country" (Matt. vi. 19, 20; xix. 21; Heb. x. 34; xi. 10-16; Rev. xxi. 10-27); they shall be enthroned and crowned with honor

(Matt. xix. 28; Luke xii. 32; xxii. 29; Rev. xx. 4); they shall shine with resplendent glory (Psa. lxxiii. 24; Dan. xii. 3; Matt. xiii. 43; 2 Cor. iv. 17; Phil. iii. 21; 1 Pet. v. 10; Rev. xviii. 1; xix. 10); and "they shall see God." (Matt. v. 8; John xvii. 24.)

11. How will they be employed in Heaven?

In Divine worship and service suited to their varied capacities. (Rev. vii. 9-11; xxii. 3, 4.)

12. Will friends recognize each other there?

Undoubtedly; for personal identity will survive all changes of body; and our knowledge shall be greater there than it is here. (1 Cor. xiii. 10-12.)

13. How long will the Heavenly bliss continue?

It will last forever. (Matt. xxv. 46; Mark x. 30; John x. 28; xvii. 2; Rom. ii. 7; vi. 23; 2 Cor. iv. 17, 18; v. 1; 2 Tim. ii. 10; Rev. iii. 12.)

14. Can we all gain a home in Heaven?

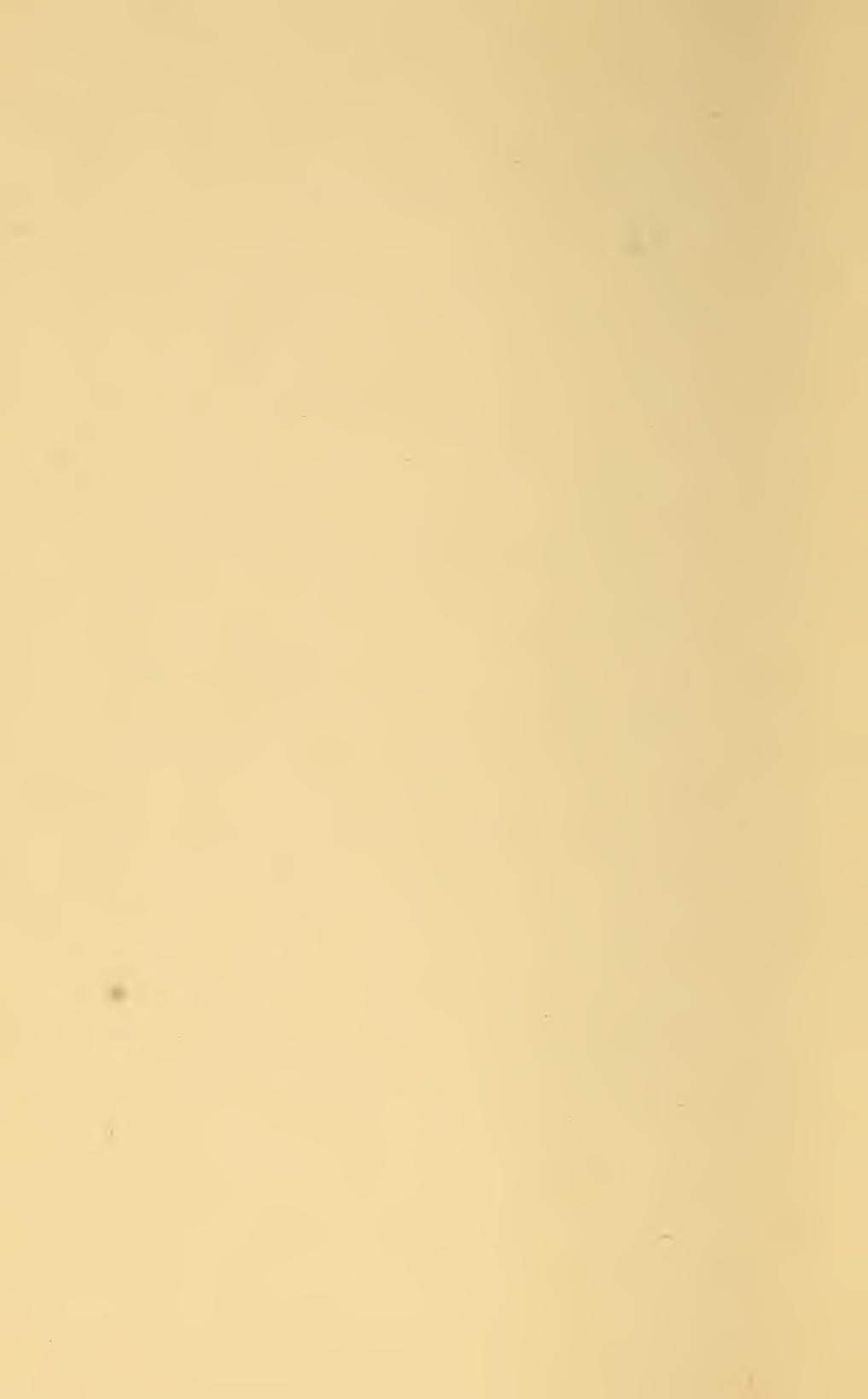
Yes; for God wills that all should be saved; and He says to every one: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Christ is "the door," and he invites all to come to Him now. (1 Tim. ii. 4; Matt. vi. 7; John vi. 37; x. 9; 2 Cor. vi. 2.)

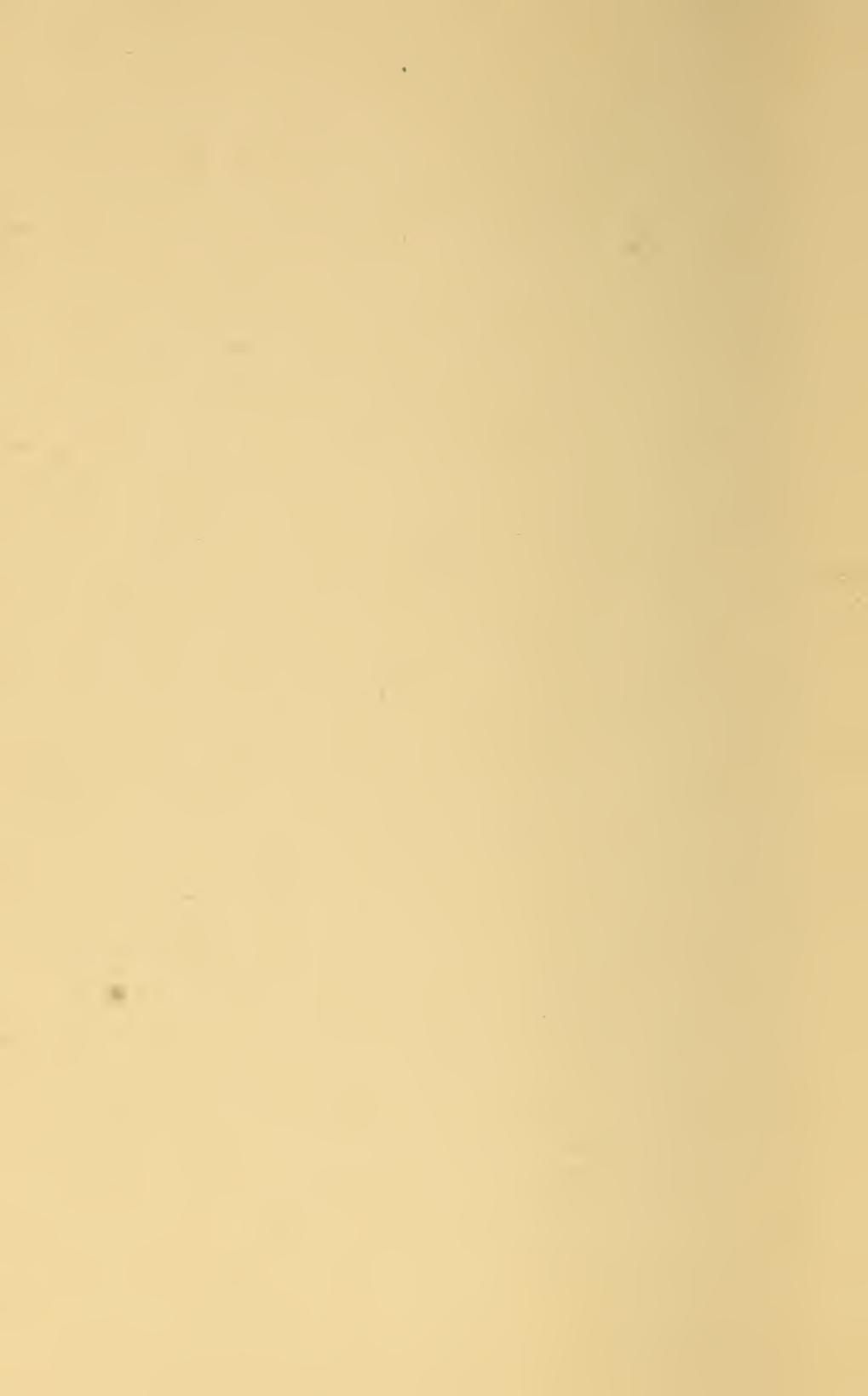
15. Will Infants who die in infancy, and virtuous Heathen who never heard of Jesus, be saved in Heaven?

Yes; for the atoning sacrifice of Jesus avails for their salvation, and God is just. (Mark x. 13-16; Acts x. 34; Rom. ii. 11-15; v. 18.)

16. If any for whom Christ died, fail of reaching Heaven, whose fault will it be?

It will be their own fault, and because THEY WILL NOT repent of sin and come to Christ for salvation. (Mark xvi. 16; John viii. 21, 24; Heb. iii. 1-3.)





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